HERE BEGYNNETH the Prouerbes of Salomon.

Wherunto is added dyuers other Bookes of the Byble. Very good and profytable for euery Chrysten man for to knowe.

Prynted in the yeare of our Lorde.

1540.

The contentis of this Booke.

The Prouerbes of Salomon.

ECCLESIAST.

The boke of the preacher.

CANTICA CANTI CORVM.

The Ballet of Ballettes.

LIBER SAPIENTIE.

The Boke of wysdome.

ECCLESIASTI

The Boke of Jesus Syrac.

The nomber of the Chapiters of euery Boke

Prouerbia Salomonis.	xxxi.
Ecclesiastes.	xii.
Cantica, canticorum.	viii.
Liber Sapientie.	xix.
Ecclesiasticus.	li.

¶ The Prouerbes of Salomon.

(.)

B

¶ The praise of wisdome. we may not herken vnto the voluptuous prouocacion of synners, wisdome complayneth to be despysed of all men, and prophecyeth destruccion vnto her despysers.

CAPT. PRIMO.

THE prouerbes A
of Salomon the sonne
of Dauid King of Isra
ell, to learne wysdome,
and instruccion, and to
perceaue the wordes of
vnderstanding, and ther
by to receaue prudence, righteousnes, iu
gement, and equyte.

That the very simple myght haue wit
and that yonge men myght haue knowe
ledge, and vnderstandynge.

By hearing, the wyse man shall come
by more wisdome, and he that is endued
with vnderstandynge, shall optayne wyt
to perceaue a parable, and the interpre
tacyon thereof, the wordes of the wyse,
and the darke speeches of the same.

Iob.28.d. Ecclc.1.c. Psal 26.b Pro.15.c. ¶ The feare of the Lorde, and the begynnyng of wysdome: but fooles despyse wysdome, and instruccyon.

My sonne heare thy fathers doctryne, and forsake not the lawe of thy mother, for that shall bryng grace vnto thy heed and shal be as a cheyne about thy necke.

B My sonne, consent not vnto rymers, if they entyse the, and saye, come with vs, we wyll laye wayte for bloude, and lurke priuely for the innocent without a cause, we shal ꝑ swalowe them vp lyue the hell and deuoure them quicke, and whole, as those that go downe into the pyt,

Psalmus. cxxiiij.a. So shal we fynde all maner of costely ryches, and fyll our houses with spoyles.

A Cast in thy lot amonge vs, and let vs haue all one purse.

My sonne, walke not thou with them, refrayne thy foote from their waye.

Psalmus. v iij.a. For ꝑ theyr feete runne to euel, and are hasty to shed bloude.

But in vayne is the net layde forth before the byrdes eyes.

Yea, they them selues laye wayte one for an others bloude, and one of them wolde slaye an other.

C These are the wayes of al suche as be couetouse, that one wolde rauyshe an other of his lyfe.

Prouerbi. viij.a. ¶ Wysdome cryeth without, and putteth forth her voyce in the stretes.

She calleth before the Congregacyon in the open gates, and sheweth her wordes

des thorowe the Cytye, sayenge.

O ye chyldren how longe wyll you loue chyldishnesse, howe longe wyll the scorners delyte in scornynge, and the vnwyse he enemyes vnto knowledge?

O turne you vnto my correccyon, lo, I wyll expresse my mynde vnto you, and make you vnderstande my wordes.

Esa. 55 b. Jerem. 8 D

¶ I haue called, and ye refused it: I haue stretched out my hand, and no man regarded it, but all my councels haue ye despysed, & set my correccyon at naught.

Therfore shal I also laughe in your destruccyon, & mocke you when that thynge that ye feare, commeth vpon you, euen when the thynge that ye be a frayed of, fallesh in sodenly lyke a storme, and your mysery lyke a tempest, yea when trouble and heynes commeth vpon you.

Then shal they cal vpon me, but I wyl not heare, they shall seke me early, but they shall not fynde me.

And that because they hated knowledge, and receaued not the feare of the Lorde, but abhorred my councel, and despysed all my correccyon.

Therfore shall they eate the frutes of their owne wayes, and be filled with their owne inuencyons.

For the turnynge away of the vnwyse shall slaye them, and the prosperyte of fooles shalbe their owne destruccyon.

T Pro. iij. C

¶ But who so harkeneth vnto me, shall dwell safely, and be quiet from all

feare of euell.

Wysdome is to be embraced and set by, whiche teacheth feare and knowledge, wysdome directeth vs in the waye of God. And an aduoutrous woman is to be eschued.

Cap. ii.

A

Y sonne, if thou wylte receiue my wordes, and kepe my commaundementes by the, that thou wylte encline thyne eares vnto wysdome, apply thyne hert then to vnderstandyng.

For yf thou cryest after wisdome, and callest for knowledge, yf thou seekest after her as after money, and dyggest for her as for treasure, then shalte thou vnderstande the feare of the Lorde, and fynde the knowledge of God.

Prou. 1.a Eccle.1.a. and.vij.c. xij. Reguz. xij.d. and.xiij.d.

For it is the Lorde that giueth wisdome, out of his mouth commeth knowledge and vnderstandyng.

B

He preserueth the welfare of the righteous, and defendeth theym that walke synceirely, he keepeth theym in the ryghte paithe, and preserueth the waye of suche as serue hym with godlynes.

Then shalt thou vnderstande ryghteousnesse, iudgemente, and equyte, yea and euery good waye.

When

When wysdome entreth in to thyne herte, and thy soule delyteth in knowlege then shall councell preserue the, and vnderstandynge shall kepe the.

That thou mayste be delyuered from the euell waye, and from the man that speaketh frowarde thynges.

From suche as leaue the right pathes and walke in the wayes of darcknesse, whiche reioyse in doynge euell, and delyte in wycked thynges, whose wayes are croked, and they frowarde in theyr pathes.

That thou mayste be delyuered also C
from the straunge woman, and from pro. v. ii.
her that is not thyne owne, whiche fyn- and vij. a
eth swete wordes, and whiche forsaketh the husbande of her youthe, and forgetteth the couenaunte of her God.

For her house is enclyned vnto death and her pathes vnto hell.

All they that go in vnto her, come not agayne, neyther take they holde of the waye of lyfe.

Therfore, walke thou in the waye of suche as be vertuous, and kepe the pathes of the righteous.

For the Iuste shall dwell in the lande, and they that be perfecte, shall remayne in it, but the vngodly shalbe roted out of the lande, and the wycked doers, shall be roted out of it.

☞: The Commaundementes of God, muste be dylygentely regarded: and obserued.

CAPI. III.

A MY SONNE, ✠ forget not thou my lawe, but se that thyne herte kepe my commaundementes.

Deu.xi.a. For they shal prolonge the dayes and yeares of thy lyfe, and bryng the peace.

Let mercye and faythfulneſſe neuer go from the, bynde them aboute thy necke; and wryte theym in the tables of thyne herte.

So shalt thou finde fauoure and good vnderstandynge in the syght of God, and men.

Put thy truste in God, with all thyne hert, and leane not vnto thyne owne wyt.

In all thy wayes, haue respecte vnto B hym, and he shall ordre thy goynges.

✠ Be not wyse in thyne owne conceyte but feare the Lorde, and departe from euell, so shall thy ☞ nauel be whole, and thy bones stronge.

Esaie.v.c. Ro.xii.c. ☞ ☞ ☞ ✠ Honoure the Loude with thy substaunce, and with the fyrstelynges of all thyne encrease ✠ (geue vnto the poore) so shal thy barnes be fylled with plenteousnesse, and thy presses shal flowe ouer with swete wyne.

Tobias iiii.b. Deu.xvi.a. Mal.iii.b. Pro.xxiiii.c. My sonne, despyse not the chastenynge of the Lorde, neyther faynte when thou

arte

yre rebuked of hym.

For whome the Lorde loueth, hym he chasteneth, and yet delyteth in hym, euen as a father in his owne sonne. Hebrewes xii.b. Apocalip. iij.d.

Well is hym that fyndeth wysdome, and optayneth vnderstanding, for the getynge of it is better then any marchaundyse of syluer, and the profet of it is better then golde. C

Wysdome is more worth then precyouse stones, and all the thynges that thou canst desyre, are not to be compared vnto her. Prouerbi. viij. a.

Vpon her ryght hande, is longe lyfe, and vpon her lefte hande, is ryches and honoure.

Her wayes are pleasaunt wayes and all her pathes are peaceable.

She is a tree of lyfe to theym that laye holde vpon her, and blessed is he that kepeth her faste. Gene. ij. b.

With wysdome hath the Lorde layd the foundacion of the earth and therowe vnderstandynge hathe he stablyshed the heauens.

Therowe his wysdome the deapthes breake vp, and the cloudes drop downe the dewe.

My sonne, let not these thynges depart from thyne eyes, but kepe my lawe and my counceil, so shall it be lyfe vnto thy soule, and grace vnto thy mouth.

Then shalte thou walke safely in thy waye, and thy fote shall not stumble.

Prou. i.d. ¶ If thou sleapest, thou shalte not be afrayde, but shalt take thy rest, and slepe swetely.

D Thou needest not to be afrayde of any sodayne feare, neither for the vyolent rushynge in of the vngodly, when it commeth.

For the Lorde shal stande by thy syde and kepe thy fote, that thou be not taken.

Withdraw no good thyng from them that haue nede, so longe as thyne hande is able to do it.

Saye not vnto thy neyghbour, go thy waye and come agayne, to morowe wyll I geue the, where as thou haste nowe to geue hym.

Intende no hurte vnto thy neyghbour seyng he doth dwell in rest by the.

Stryue not ryghtely with any man, where as he hath done the no harme.

Prou. f.e. ¶ Folowe not a wycked man, ne chose none of his wayes, for the Lorde abhorreth the frowarde, but his counsell is among the ryghteous.

The curse of the Lorde is in the house of the vngodly, but he blesseth the dwellynges of the ryghteous.

As for the scornefull, bothe not he laugh them to scorne, but he giueth grace vnto the lowly.

The wyse shall haue honour to possesse, but shame is the promocyon that fooles shall haue.

Prouerbes

Wysdome and her frutes, and how
wyse ought to be sought.

CAP. I. FOL. IIII.

HEARE, O ye children, the fatherly exhortacyon, and take good hede, that ye maye learne wysdome. A

For I have given you a good doctrine forsake not ye my lawe.

For when I my selfe was my fathers deare sonne, and tenderly beloved of my mother he taught me also, and sayde vnto me Deut. vi. b. Pro. c. xxxiij. B

Let thyne herte receaue my wordes, kepe my cõmaundements, and thou shalt lyue.

Get the wysdome, and get the vnderstandynge, forgette not the wordes of my mouth, and shrynke not from them.

Forsake her not, and she shall preserue the, loue her, and she shall kepe the.

The chefe poynte of wysdome is, that thou be wyllynge to get wysdomme, and before all thy goodes, to get the vnderstandynge.

Make moche of her, and she shall promote the.

Yee, yf thou embrace her, she shall bringe the vnto honour.

She shall make the a gracyous heed, and garnysshe the with a crowne of glory.

Receaue my sone, & receaue my wordes &

the

the yeares of thy lyfe shall be many.

I haue shewed the, the waye of wyse dome, and led the in to the ryght pathes.

So that if thou goest therin, there shal no straynesse hynder the, and when thou runnest, thou shalt not fall.

C Take fast holde of doctryne, and lette her not go, kepe her: for she is thy lyfe.

Psal.i.a. and.27.a. ✠ Come not in the path of the vngodly, and walke not in the waye of the wycked.

Eschue it, and go not therin, departe aside, and passe ouer by it.

For they can not sleape, except they haue fyrste done some mysches, neyther take they any rest, except they haue fyrst done some harme.

For they eate the breade of wickednes and drynke the wyne of robbery.

The path of the ryghteous shyneth as the lyght, that is euer bughter and bughter vnto the perfecte daye.

D But the waye of the vngodly is as the darknesse, wherin men fall, or they be aware.

Deu.vi.b. and.xi.c. My sonne, marke my wordes, and encline thyne eare vnto my sayenges.

Let them not departe from thyne eyes but kepe them euen in the midst of thyne herte.

For they are lyfe vnto all those that fynde them, and health vnto all their bodyes.

Kepe thyne herte with all dilygence, for

for thereupon hangeth lyfe.

Put away from the a frowarde mouth and lette the lyppes of sclaunder be farre from the.

Let thyne eyes beholde the thyng that is ryght, and lette thyne eye lyddes loke straight before the. ¶

Ponder the path of thy fete, and let all thy wayes be ordred a ryght. Deu. 5. b.

¶ Turne not asyde neither to the right hande not to the lefte, but withholde thy fote from euell. and. 27 b.

¶ For the Lorde knoweth the wayes that are on the ryght hande, As for the wayes that be on the lefte hande, they be frowarde. For he shall directe thy goynges, and thy wayes shall be guyde in peace.

He warneth to eschue whoredome. He forbyddeth wastful spendyng. He wylleth vs to lyue of our owne labours. Men must loue their wyues.

CAPI. V.

MY sonne, geue hede vnto my wisdome, and bowe thyne eare vnto my prudence, that thou mayst regarde good counsell, and that thy lyppes maye kepe knowledge. A

¶ Applye not thou thy selfe to the disceytfulnes of a woman. pro. 15. b. and. vij. a.

¶ For the lyppes of an harlotte are a droppynge hony combe, and her throte is softer

softer then oyle.

But at the laste, she is as bytter as wormewode, and as her tonge has sharpe as a two edged sworde.

Her fete go downe vnto death, and her steppes pearle thorowe vnto hell.

She regarde th not the path of life, so vnstedfast are her wayes, that thou canst not knowe them.

Heare me nowe therfore (O my sonne) and departe not from the wordes of my mouthe.

Kepe thy wayes far from her, and come not nye the dores of her house.

Lest thou geue thy strength vnto other, and thy yeares to the cruell.

That other men be not fylled with thy goodes, and that thy labours come not in a straunge house.

And that thou morne not at the laste when thou hast spent thy bodye and goodes, and then saye, Alas, why hate I not learne? why dyd my herte despyse correccion?

Wherfore wold not I obedyente vnto the voyce of my teachers, and herkened not vnto them that informed me?

I am come almost into all myschefe in the myddes of the multitude and congregacion.

Drynke of the water of thyne owne well, and of the ryuere that runne out of thyne owne frynges.

Let thy welles flowe out abrode, that

that there may be ryuers of water in the
streetes, but let them be only thyne owne,
and not straungers with the.

Let thy well be blessed, and be gladde D
with the wyfe of thy youth.

Louynge is the tynde, and frendly is
the Roo, let her bresties alwaye satisfy the
and holde the euer content with her loue.

Wy sonne, why wylt thou haue plea-
sure in an harlot, and embrace the bo-
some of an other woman? Iob. 31. B.
and. 34. C.

For euery mannes wayes are open
in the syght of the Lorde, and he ponde-
reth all their pathes.

The wyckednesse of the vngodly shall
take him away, and with the snares of
his owne synnes shall he be trapped.

He shall dye without amendement,
and for his greate folyshnesse he shall go
astraye.

The slouthfull and slongysh is pric-
ked and styrred to worke. The scyssma-
tyke is reproued. Aduoutrye ought to be
earnestly auoyded.

CAPI. V.

MY SONNE, Be thou be sure A
rety for thy neyghbour, and haste Pro. xvii. C
fastened thyne handes for an other and. xx. C.
man, thou art bounde with thyne
owne wordes, and taken with thyne owne
speeche.

Therfore

Therfore, my sonne, do this, and thou shalt be discharged, when thou art come into thy neyghbours daunger.

Go thy wayes then sonne, and intreate thy neyghbour, let not thyne eyes sleape, nor thyne eye lydde slomber.

Saue thy selfe as a doo from the hand, and as a byrde from the hande of the fouler.

Go to the Emmet (thou slougarde) consyder her wayes, and learne to be wyse.

She hath no gyde, no teacher, no leader yet in the Sommer she prouideth her meate, and gathereth her foode together in the harden.

B

Proverbi. xiij. d.

How longe wylt thou sleape, thou slogyshe man?

When wylt thou aryse out of thy slepe?

A lytle, sleape on styll a lytle, slomber a lytle, folde thyne handes together yet a lytle, that thou mayst sleape, so shall pouertie come vnto the as one that trauayleth by the waye, and necessytie lyke an armed man.

So (but yf thou be not slouthfull) thy harueste shall come as a springynge well, and pouerte shall flye far from the.

An vngodly person, a wycked man goeth with a frowarde mouth, he wynketh with his eyes, he tokeneth with his fete, he poynteth with his fyngers, he is euer ymagenynge myscheefe and frowardnesse in his herte, and causeth discorde. Therfore shall his destruccion come hastely

vpon

vpon hym sodeynly shall he be all to broken, and not be healed.

¶ These syxe thinges doth the Lorde hate, and the seuenth: he vtterly abhorreth. Pro. xij.c

A proude loke, a dissemblynge tongue, handes that shed innocentes bloude, any herte that goeth aboute wicked ymaginacyons, ¶ fete that be swyfte in rennynge to do myschefe, a false wytnesse that bringeth vp lyes, and suche one as soweth discorde amonge brethren. Psalmus. xliij.a. Pro.j.a.

D

My sonne, kepe thy fathers commaundemente, and forsake not the lawe of thy mother.

Put them vp together in thyne herte, and bynde them aboute thy necke.

That they maye lede the, when thou goest, preserue the when thou art a slepe, and that when thou awakest, thou mayst talke of them.

For ¶ the commaundement is a lanterne, and the lawe a lyghte, yee chastenynge and nourture is the waye of lyfe, that they maye kepe the from ¶ the euel woman, and from the flatering tonge of the harlotte, that thou luste not after her beautie in thyne herte, and lest thou be taken with her fayer lokes. Psalmus. c xix. Pro. B. and. vij.a.

B

An harlot wyll make a man to egge his breade, but a marred woman wyll hunt for the precyous lyfe.

Maye a man take fyre in his bosome, and his clothes not be brent?

B.i. Or one

Or can one go vpon hote cooles, and his fete not be hurte?

Euen so, who soeuer goeth in to his neyghbours wyfe, and toucheth her, can not be vngylty.

Pro.xxiij.a

Men doth not vtterly despise a theefe that stealeth to satisfye his Soule, when he is hongrye, but yf he maye be gotten, he restoreth agayne seuen tymes as moch oiels he maketh recompence with all the good of his house.

But who so cõmytteth aduoutry with a woman, he is a foole, and bringeth his lyfe to destruccyon.

He getteth hym selfe also shame, and dishonoure, suche as shall neuer be put out.

For the gelousy and wrath of the man wyll not be intreated, no thoughe thou woldest offer hym greate gyftes to make amendes, he wyll not receaue them.

God ought to be feared and honoured. His commaundementes ought to be kepte, wanton appetytes & delytes ought to be shonned.

CAPI. VII.

MY sonne kepe my wordes, and laye vp my Commaundementes by the.

Deu.vj.b. And.xi.a

Kepe my commaundementes and my lawe, euen as the apple of thyne eye, and thou shalte lyue.

By le

Bynde theym vpon thy fyngers, and wryte them in the table of thyne herte.

Saye vnto wysdome, thou art my syster, and call vnderstandyng thy kynswoman, That she maye kepe the from the straunge woman, and from the harlotte whiche geueth swete woordes. Pro.ij.b. and.v.a.

For out of the wyndowe of my house I loked thorow the latysse, and beheldе the symple people, amonge other yonge folkes I spyed one yonge foole, goyng ouer the stretes by the corner in the waye towarde the harlottes house in the twylyght of the euenyng, when it began now to be nyght and darke. B

And beholde, there mette hym a woman in an harlottes apparell (a subtell full) wanton and an vnstedfaste woman, whose fete coulde not abyde in the house/ nowe is she without, nowe in the stretes, and lurketh in euery corner, she caughte the yonge man, kyssed hym, and was not ashamed, sayeng, I had a vowe of peace offerynges to paye, and this daye I perfourme it. Eccle.ix.a

Therfore came I forthe to meete the, C that I myght seke thy face, and so I haue founde the.

I haue decte my bed with couerynges and clothes of Egypte.

My beddе haue I made to smell of Myrre, Aloes, and Cynamon

Come let vs ly together, and take our pleasure tyll it be daye lyght.

For the good man is not at home, he is gone farre of.

He hath taken the bag of money with hym, who can tel when he cõmeth home?

Thus with many swete wordes she ouercame hym, and with her flatterynge lyppes she entysed hym to folowe her as it were an oxe ledde to the slaughter, and lyke as it were a foole to the stockes, to be punished, so longe tyll she had wounded his lyuer with her darte, lyke as yf a byrde hasted to the snare, not knowynge that the parell of his lyfe lyeth therupon.

Heare me nowe thy sonne, O my chyldren, & marke the wordes of my mouth.

Lette not thyne herte wander in her wayes, and be not thou disceaued in her pathes.

For many one hath she wounded and cast downe, yee many a stronge man hath bene slayne by the meanes of her.

Her howses are the waye vnto hel, and bringe men downe into the chambers of deathe.

The prayse of the wysdome of god.

CAPI. VIII.

DOTH not wysdom crye, doth not vnderstandynge put forth her voyce?

Standeth she not in the hye places in A the stretes and wayes? doth she not crye before the whole Cytie, and in the gates where

where men go out and in.

Vnto you, O ye men (sayth she) whome I call, vnto (the chyldren of men) doo I lyfte vp my voyce.

Take hede vnto knowledge, O ye vnwyse, and be wyse in herte, O ye fooles.

Geue eare, for I wyll speake of greate matters, and open my lyppes to tell thynges that be ryght.

For my throte shall be talkynge of the truthe, and my lyppes abhorre vngodlynesse.

All the wordes of my mouth are ryghteous, there is no frowardnesse nor falsehode therin.

They are playne, to suche as wyll vnderstande, and ryght to them that fynde knowledge.

Receaue my doctryne, and not syluer, and my knowledge more then fyne golde.

For wysdome is more worthe then precyous stones, yea all thinges that thou canst desyre, maye not be compared vnto it. Pro.viij.b.

I wysdome, haue my dwellynge with knowledge, and prudent counsell is myne owne.

The feare of the Lorde abhoureth wickednesse, pryde, disdayne, and the euell waye, and a mouth that speaketh wycked thynges, I vtterly abhorre. B

I can geue counsell, and be a guyde, I haue vnderstandyng, I haue strength. Deu.17.d.

By Thee owre kynges reygne, thou Sapi.vj.a

rowe me, prynces make iust lawes.

Deu.17.b Thorowe me, do prynces beare rule,
Sapi.6.a and all Iudges of the earth execute iudgemente.

I am louynge vnto those that loue me
Luke.xi.b. and ℣ they that seke me early, shal fynd me.

Ryches and honoure are with me, yee excellent goodes and ryghteousnes.

My fruite is better then golde and precyous stone, & myne encrease more worth then fyne syluer.

I wyll guyde the in the waye of ryghteousnes, and in the strete of iudgement.

C That I maye sende prosperite to those that loue me, and to encrease theyr treasure.

℣ ℟. The Lorde hym selfe had me in
Sapi.ix.b. possessyon ℟ in the begynnynge of his
℣ wayes or euer he began his workes aboue
tyme.

℣ I was ordeyned from euerlastynge, and from the begynnynge or euer
Eccles. xxiiij.b. the earthe was made.

When I was borne, there were neyther depthes nor springes of water.

Before the foundacyons of the mountaynes were layde, yee before all hylles was I borne.

B The earthe, and all that is vpon the erth was not yet made, no not the grounde it selfe.

Sapi.ix.b. ℣ For when he made the heauens, I was presente, when he set vp the depthes

D in or

in order, when he hanged the cloudes aboue, when he fastened the sprynges of the depe.

When he shut the see within his certeyn boundes, that the waters shulde not go ouer theyr markes. Gene.1.8. Job.26.8 and. 38.8 Psalmus c iiii.b.

When he layde the foundacyons of the earth I was with hym, ordeynge all thynges, delytinge dayly, and reioysynge alwaye before hym.

As for the rounde compasse of thys worlde, I make it ioyfull, for my delyte is to be amonge the chyldren of men.

Therfore hearken vnto me O ye chyldren, blessed are they that kepe my wayes.

I geue eare vnto nourture, be wyse, and refuse it not.

Blessed is the man that heareth me, watchynge dayly at my gates, and gyuynge attendaunce at the poostes of my doores.

For who so fyndeth me, fyndeth lyfe, and shall optayne fauoure of the Lorde.

But who so offendeth me, hurteth his owne soule. And all they that hate me, are the louers of death.

Wysdome moueth all men to embrace her The propertie of a whore.

CAPI. IX.

A Wysdom hath buyl
ded her selfe an house
and hewen out seuen pyl-
lers, she hathe kylled her
vitayles, powred out her
wyne, and prepared her table.

She hathe sente forth her maydens to
crye vpon the hyghest place of the Cytie.

Who so is ignoraunt, let hym come
hyther.

And to the vnwyse she sayde. O come
on your waye, eat my breade, and drinke
B my wyne, whiche I haue powred out for
you.

Forsake ignoraunce, and ye shall lyue
and se that ye go in the waye of vnder-
standynge.

Who so reproueth a scornefull per-
sonne, getteth hym selfe vilhonoure, and
he that rebuketh the y godly, stayneth
hym selfe.

Reproue not a scorner, leest he owe
the euell wyll, but rebuke a wyse man,
and he wyll loue the.

Geue a discrete man but an occasyon,
C and he wyll be the wyser, teache a ryghtu-
ousman, and he will increase in knowe-
ledge.

Iob.28.d
psal cxiij.
Pro.1.a.

The feare of the Lorde is the be-
gynnyng

synnyng of wysdome, and the knowledge of holy thynges is vnderstandyng. Eccle.1.c.

For thrughowe me thy dayes shalbe prolonged, and the yeares of thy lyfe shalbe many.

Yf thou be wyse, thy wysdome shall doo thy selfe good, but yf thou thynkeste scorne thereof, ... shall be thyne owne harme.

A folyshe, ...leese woman, full of wordes, and suche a one as hath no knowe-ledge, sitteth at the doore of her house, and in the hye places of the Cytie, to cal such as go ... that walke streight in their wayes.

Who so is ignorannt (saythe she) lette hym come hyther, and to the vnwyse she sayth, stolen waters are swete, ... the breade that is prively eaten, hath good taste.

And he dothe not consydre, that they are but deade whiche be there, and that her gestes are in the depe of hell. For he that will be ioyned vnto her, shall go downe to hell. ... but he that withdraweth from her, shalbe saued.

... In this Chapiter, and in all that folo... vnto the ...yte, the wyse man ... houeth by dyue... Sentences, whiche he calleth parables, to folowe ... and flee vyces. And sheweth also what profet commeth of wyse... and what hynderraunce procedeth of folysh...

¶ Prouerbes of Salomon.

CAPI. X

A

Pro.xv.c. Pro.xi.a. Eccle.vii.

Psalmus. xxxiij.b.

B

Psalmus. cxij.a.

Ase sonne maketh a gladde father, but an vndiscrete sonne, is an heuinesse vnto his mother.

¶ Tresures that are wickedly gotte, profyte nothing but ryghtuousnesse delyuereth from deeth.

¶ The Lorde wyll not let the soule of the ryghtuous suffer hunger, but he putteth the vngodly from his desyre.

An idle hande maketh poore, but a quycke labourynge hande maketh ryche.

¶ Who so regarderh lesynges, fedeth the wynde, and dothe but folowe byrdes that haue taken theyr flyghe.

Who so gatherethe in Sommer, is wyse, but he that is slouthfull in harueil, bryngeth hym selfe to confusyon.

Blessynges are ypon the heade of the ryghtuous, and the mouth of the vngodly kepeth myscheefe in secrete.

¶ The memory all of the Iust. shall haue a good reporte, but the name of the vngodly shall synke.

A wyse man wyll receaue warnynge, but a foole wyll soner be smytten in the face.

He that

He that leadeth an innocente lyfe, walketh surely, but who so goth a wronge waye shalbe knowen. Psalmus. xviij. a.

He that winketh with his eye, wyll do some harme, but he that hath a folysh mouth, shalbe beaten. Eccles. xxvij. d.

The mouthe of a ryghtuouse man is a vayne of lyfe, but the mouth of the vngodly keperth myschefe in secrete. i. Pe. iiij. b and. i. Cor. xiij. b.

Euell wyll stareth vp stryfe, but loue couereth the multytude of synnes.

In the lyppes of hym that hathe vnderstandynge, is mete shall fynde wysdome, but the rod belongeth to the backe of the folysh.

Wyse men layethe vp knowledge, but the mouth of the folysh is nye vnto strucksyon.

The ryche mans goodes are his strong holde, but poucrte oppresseth the poore.

The ryghteouse laboureth to doo good but the vngodly vseth his increase vnto synne.

To take hede vnto the chastenynge of nourture, is the waye of lyfe, but he that refuseth to be reformed deceyueth hymselfe.

Wyssemblynge lyppes kepe hatred secretly, and he that speaketh any slaunder is a foole. Pro xj. b.

Where moche babblynge is there must nedes be offence, and he that refraineth his lyppes is

In in-

An innocent tongue is a noble treasure but the herte of the vngodly is nothynge worthe.

The lyppes of the ryghtuous, fede a whole multytude, but fooles shall dye in theyr owne folye.

The blessynge of the Lorde: maketh ryche men, & as for sorrefull trauayle, it doth nothyng therto.

Psalmus. xxxvij.a. Eccle.xi.b.

A foole dothe wyckedly, and maketh but a sporte of it, neuertheles it is wysdome for a man to be ware of suche.

The thynge that the vngodly are afrayde of, shall come vpon them, but the ryghtuous shall haue theyr desyre.

The vngodly: is lyke a tempeste that passeth ouer, and is no more sene, but the ryghtuous remayneth suer for euer.

As vyneger is to the teth, & as smoke is vnto the eyes, euen so is a slugghe persone to them that sende hym forth.

D

The feare of the lorde maketh a longe lyfe, but the yeares of the vngodly shall be shortened.

The prayer abydynge of the ryghteous shall be turned to gladnesse, but the hope of the vngodly shall perysshe.

The waye of the Lorde geueth a courage vnto the godly, but it is a feare for wyckednes doers.

& The ryghtuous shall neuer be ouerthrowē, but the vngodly shal not remaine in the lande.

Psalmus. cxxv.a. Psalmus. xxxvij.c.

& The mouthe of the iust wyll be talkynge

kynge of wysdome, but the tongue of the frowarde shall perysshe.

The lyppes of the ryghtuouse are occupyed in acceptable thynges, but the mouth of the vngodly taketh them to the woiste.

CAPI. XI.

A ✠ False balaunce is an abhominacion vnto the Loide, but a true weyght pleaseth hym. A Pro. xvi. b. and. xx. d.

Where pride is, there is shame also and confusion, but where as lowlynes is there is wysdome.

The innocent dealyng of the iust shal leade them, but the wickednes of such as dyssemble, shall be theyre owne destruccyon.

✠ Ryches helpe not in the daye of vengeaunce, but ryghtuousneise delyuereth from deathe. Pro. x. a. Eccle. v. b.

The ryghtuousnes of the innocente ordreth his waye but the vngodly shall fal in his owne wyckednes.

The ryghtuousneise of the iust shal delyuer them, but the wycked shalbe taken in theyr owne vngodlynes.

✠ When an vngodly man dyeth, his hope is gone, the confydence of wicheise shall perysshe. B Sapi. v. b.

The ryghtuous shal be delyuered out of trouble, and the vngodly shall come in his steade.

Throwe

Thorowe the mouthe of the dyſſem-
bler is his neygbourre deſtroyed, but thoꝛ-
rowe knowledge ſhall the iuſte be deliu-
ered.

Pro.14.d When it goeth well with the ryghteꝰ-
ous, the Cytie is mery, and when the vn-
godly perysshe, there is gladnes.

When the iuſt are in welthe, the Cy-
tie proſpereth, but whē the vngodly haue
the rule, it decayeth.

A foole bryngeth vp a ſclaunder of
his neyghbour, but a wyſe man wyl kepe
it ſecrete.

Pro.x.c. ✠ A dyſſemblyng perſon wyll diſco-
C uer preuy thynges, but he that is of ꝛe
faythfull herte, wyll kepe councell.

iiij.Reguz. xij. a. Where no good councell is, there the
people decaye, but where as many are
that can gene councell, there is welth.

Pro.vj.a. xxvij.c. He that is ſuretye for a ſtraunger, hur-
teth hym ſelfe, and he that medleth not
with ſureteſhyp, is ſure.

A gracyꝰ woman mayntayneth ho-
neſtye, as for ꝛe wycked, they mayn-
teyne ryches.

Pſalmus. xxxvij. c. ✠ He that hathe a gentle lyberall ſto-
make is mercyful/but who ſo hurteth his
neyghbour, is a tyraunt.

The labour of the vngodly proſpereth
not/but he that ſoweth ryghteouſnes ſhal
receaue a ſure rewarde.

Lyke as ryghteouſnes bryngeth lyfe,
euen ſo to cleaue vnto euil, bryngethe
deathe.

The

The Lorde abhorreth them that be of a peruerse herte, but he hath pleasure in them that are of an vndefyled conuersacyon.

It shall not helpe the wycked, though they lay al their heades together, but the seede of the ryghteous shall be preserued.

A fayre woman without discrete maners, is lyke a iewell of golde in a swynes snoute.

The desyre of the ryghteous is acceptable, but the hope of the vngodly is indignacyon.

Some man geueth out his goodes and is the rycher, but the nygarde (hauynge ynoughe) wyll departe from nothynge, and yet is euer in powerte.

He that is lyberall in geuynge, shall haue plenty, and he that watereth, shall be watered also hym selfe.

Who so hoorderth vp his corne, shalbe cursed amonge the people, but blessynge shall ryghte vpon hys heade that geueth foode.

He that laboureth for honestye, findeth his desyre, but who so seketh after myschefe, it shall happen vnto hym

He that trusteth in his ryches, shall haue a fall, but as the ryghteous shall florysshe as the grene lefe.

Who so maketh vnquietnesse in his owne house, he shall haue wynde for his heritage, and the foole shall be seruaunt to the wyse.

Psalmus. xxxvij. D. and. cxij a D

Ij. Co. ix b.

Psal. j. a. Iere. 17. b.

Psal. i. a. Iere. 17 b.

The

The fruyte of the ryghtuous is a tree of life/and he that endeuoureth him selfe to wynne mens soules is wyse.

Ecclesiasticus. iiij. d ✠ Yf the ryghtuouse be recompensed vpon earthe, howe moche more then the vngodly and the synner?

CAPI. XII.

A WHO SO loueth wysdome, wyll be contente to be refourmed, but he that hateth to be reproued, is a dole.

✠ A good man is acceptable vnto the Lorde/but the wycked wyl he condempne.

Ecclesiasticus. iiij. a. A man can not endure in vngodlinesse but the rote of the ryghtuous shal not be moued.

A stedfast woman is the crowne vnto her husbande, but she that behaueth her selfe vnhonestly, is a corrupcyon in his bones.

The thoughtes of the ryghtuous are ryght, but the imaginacion of the vngodly are disceytfull.

The talkynge of the vngodly is howe they maye laye wayte for blode, but the mouthe of the ryghtuouse wyll delyuer them.

Psalmus. xxxvij. f. ✠ Or euer thou canst turne the aboute the vngodly shall be ouerthrowen/but the house of the ryghtuous shall stande.

B A man shalbe commended for his wysdome, but a foole shalbe despysed.

A seruy-

A symple man whiche laboureth and worketh, is better then one that is gorgyous and lacketh breade. Eccle. x.d

A ryghtwous man regardeth the lyfe of his catell, but the vngodly haue cruell hertes.

He that tyll.. his lande, shal haue plentuousnes of breade, but he that folowth ydlines is a very foole. Eccle.xx.a

Who so hath pleasure to continue at the wyne, leaueth dishonestye in his owne dwellynge.

The desyre of the vngodly hunteth after mysch.fe, but the rote of the ryghtuous bringeth fauo. fruyte.

The wycked falleth into the snare thorowe the malyce of his owne mouth, but the iust shall escape out of parell.

Euery man shall enioye good: accordynge to the fruyte of his mouth, and after the workes of his handes shall he be rewarded.

Lokt what a foole taketh in hande, he thynketh it well done, but he that is wyse, wyll be councell.

A fole vttereth his wrath in the hast but a discrete man forgeueth wronge. C

A iuste man wyll tell the truthe, and shewe the thyng that is ryght, but a false wytnesse disceaueth.

A sclaunderous persone pryckynge lyke a swearde, but a wyse mannes tongue is wholsome.

A trwe mouth is euer constant, but a

dissemblynge tongue is soone chaunged.

They that ymagyn euyl in their mynde wyll disceyue, but the counceliers of peace shall haue ioye folowynge them.

There shall no myssortune happen vnto the iust, but the vngodly are ful of euyl.

Pro.12.d. The Lorde abhoureth disceytful lyppes but they that labboure for truthe: pleaseth hym.

☞ He that hath vnderstandyng, hydeth not hyde wysdome, but an vndiscrete herte telleth out his foolyshnes.

D A dilygent hande shall beare rule, but the ydle shalbe vnder-trybute.

Pro.15.b. And.17.d. Ecclē.30.c. A heuynesse dyscomforteth the herte of man, but a good worde maketh it gladde agayne.

The Ryghtuouse is lyberall vnto his neyghboure, but the waye of the vngodly wyll disceyue them selues.

1.Ti.6.b. Hebr.13.a. A dysceytfull man shall not fynde the thynge that he hunteth for, but ☞ he that is contente with that he hathe, is more worth then golde.

In the waye of ryghtuousnesse there is lyfe, and in the same waye there is no deathe.

CAPI. XIII.

A A Wyse sonne wyll herkenne vnto hys fathers warnynge, but he that is scornefull, wyll no, heare when he is

is reproued.

A good man shall enioye the fruyte of his mouth, but he that hathe a frowarde mynde shalbe spoyled.

He that kepeth his mouthe: kepeth his lyfe, but who so speaketh vnaduysed, fyndeth harme.

The sloga. le wolde fayne haue, and cannot get his desyre, but the soule of the dilygent shall haue plenty.

A ryghteous man abhorreth lyes, but the vngodly shameth bothe other, and hym self.

Ryghteousnes keepeth the innocente in the waye, but vngodlynes doth ouerthrow the synner.

Some men are ryche, though they haue nothing, agayne some men are poore hauynge great ryches. Psalmus xxxvij.b. and.cxij.a Pro.xj.c.

With goodes euery man delyuereth his lyfe, and the poore wyll not be reproued.

The lyghte of the ryghteous maketh ioyfull, but the candel of the vngodly shalbe put out. B Pro.24.a

Amonge the proude there is euer stryfe but amonge those that do all thinges with aduysement, there is wysdo

Hastely gotten goodes are soone spent but they that be gathered togeather with the hande shall increase.

Longe tarryeng for a thyng that is differred, greueth the herte, but when the desyre commeth, it is a tree of lyfe.

Who so despyseth any thynge, shalbe hurte for the same, but he that feareth the commaundement, shall haue the rewarde.

A disceptful son shal haue no good, but a discrete seruaunte shall do full well, and his waye shall prospere.

The law is a well of lyfe vnto the wyse, that it maye kepe him from the snares of deathe.

Good vnderstandynge geueth fauoure but harde is the waye of the despysers.

A wyse man doth all thynges with discrecyon, but a foole w[illegible] declareth his folye.

An vngodly messanger falleth into mischefe, but a faythfull Ambassatoure is wholsome.

He that thynketh scorne to be refourmed, commeth to powerte and shame, but who so regardeth correccyon, shall come to honoure.

When a desyre is brought to passe, it delyteth the soule, but fooles counte it abhominacyon to departe from euell.

He that goeth in the company of wyse men, shalbe wyse, but who so is a companyon of fooles, shalbe hurte.

Mischefe followeth vpon synne, but the righteous shal haue a good rewarde.

He that is vertuous, leaueth an enherytaunce vnto his childers childen, and Iob. 27. c. the ryches of the synner is layde vp for the iuste.

There is plentuous store of fode in the felde

feldes of the poore, but some gather without discrecyon.

He that spareth the rodde, hateth his sonne, but who so loueth hym, loketh hym euer in nurture.

The ryghteous eateth, and is satisfyed, but the belly of the vngodly hath neuer ynoughe.

Psalmus. xxxiij.b.

CAPI. XIIII.

Wyse women vpholde theyr house, but a folyshe wyfe plucketh it downe.

He that walketh in the ryght pathe of the Lorde feareth hym, but he that turneth hym selfe awaye from his wayes, dispyseth hym.

In the mouth of the foolyshe is the rodde of pryde, but the lyppes of the wyse wylbe ware of suche.

Where no oxen are, there the crybbe is emptye, but where the oxen labour, there is muche fruyte.

A faythfull witnesse wyl not dissemble, but a false recorde wyll make a lye.

A scorneful body seketh wysedome, and fyndeth it not, but to knowledge is easy to come by, vnto hym that wyll vnderstande.

Prou.8.e.

Be that thou medle not with a foole, in whome thou perceyuest to be no knowledge.

The wysdome of hym that hath vnderstandynge, is to take hede vnto his waye,

but the folishnes of the vnwise deceyueth

Fooles make but a sporte of sinne, but there is fauourable loue among the righteuous.

The herte of hym that hath vnderstanding wyl nether dispaier for any sorowe nor be to presumptuouse for any sodaine ioye.

B The house of the vngodly shalbe ouerthrowen, but the Tabernacle of the righteous shall florysshe.

Pro.xvi.c. Deu.12.a. Esa.lv.b. There is a waye whiche semeth ryght vnto a man, but the ende therof leadeth vnto deathe.

The herte is sorowful euen in laughter, and the ende of myrth is heuynes.

An vnfaythfull person is fylled with his owne wayes, but a good man shall be fylled of the fruites of his lyppes.

A ignorante body beleueth all thynges, but who so hath vnderstandynge, loketh well to his goynges.

A deceytfull seruaunt shall haue no good, but a discrete seruaunt shall do well, and his waye shall prospere.

A wyse man departeth from euel, but a foole goeth on presumptuously.

An vnkynd man dealeth folyshly, but he that is well aduysed, doth other wayes.

The ignorauntes haue folyshnes in possessyon, but the wyse are crowned with knowledge.

The euel shall bowe them selues before C the good, and the vngodly shall waite at the

the doores of the ryghtuous.

The poore is hated euen of his owne neyghbours, but the ryche hathe many frendes.

Who so despyseth his neighbour doth a myſſe, but ✠ blessed is he that hath pyte of the poore. psal.xli.a

✠ He that putteth his trust in the lorde loueth to be mercyfull. ✠

They that ymagyn wyckednes, shalbe disapointed, but they that muse vpō goode thynges, vnto suche shall happen mercye and faythfulnes.

Wilye ✠ labourers bringeth riches, but ✠ there many vaine wordes are truly there is scarcenes. ✠

✠ Ryches are as a crowne vnto the wyse, ✠ the ignorauince of fooles very foolyshnes. ✠

A faythfull wytnesse deliuereth soules, but a lyer disceyueth them.

The feare of the lorde is a stronge hold and his children are vnder a suer defence. D

The feare of the Lorde is a wall of lyfe to auoyde the snares of deathe.

The increase & prosperyte of the commens is the Kynges honoure, & the decaye of the people is the confusyon of the prynce.

He that is pacyent, hath moche vnderstandynge, but he that is sone offended, prouoketh foolyshnes.

A merry herte is the lyfe of the body/but rancoure consumeth awaye the bones.

C4 He that

Pro.xi.b. He that dothe a poore man wronge, blaspheameth his maker, but who so hath
Mathewe pyte of the poore, doth honoure vnto god.
xxv.d. The vngodly is afrayde of euery parel but the ryghtuous hath a good hope euen in deathe.

Wysdome resteth in the herte of hym that hath vnderstandynge, and he shalbe knowen amonge them that are vnlerned.

Pro.xi.b. He Ryghtuousnesse setteth vp the people, but wyckednesse bryngeth folke to destruccyon.

A discrete seruaunte is a pleasure vnto the kynge, but one that is not honest prouoketh hym vnto wrath.

CAPI. XV.

A Softe aunswere quytteth downe displeasure, but frowarde wordes prouoke vnto
Pro.xxv.c. anger.

The tonge of suche as be wise, vseth knowlege a right he for a foolysshe mouthe it blabbeth out not'yng, but foolyshnes.

The eyes of the Lorde loke on euery place, both vpon the good and bad.

A wholsome tongue is a tree of lyfe, but he that abuseth it, hathe a broken mynde.

A foole despyseth his fathers correccyon, but he that taketh heede when he is reproued, shall haue the more vnderstandynge.

Where

¶ Where ryghtwousnesse is plentyfull there is very greate power, but the ymaginacyons of the vngodly shall be rooted out,

The house of the ryghtwouse is full of ryches, but the encrease of the vngodly is nye destruccyon. B

A wyse mouth powreth out knowledge but the herte of the folyshe doth not so

¶ The Lorde abhorreth the sacrifyce of the vngodly, but the prayer of the ryghtwous is acceptable vnto hym. Pro.xxi.d. Eccleſi. xxxiiij.c. Eſaie. lx.vj a.

The waye of the vngodly is an abhominacyon vnto the Lorde, but who so followeth ryghtwousnesse, hym he loueth.

He that forsaketh the ryght waye, shall be sore punyshed, and who so hateth correccyon, shall dye.

Hel and perdicyon are knowen vnto the Lorde, howe muche more then the hertes of men?

¶ A scorneful body loueth not one that rebuketh hym, neyther will he come vnto the wyse. Sapi.ij.c.

A mery herte maketh cherefull countenaunce, but an vnquyet mynde maketh an heuy. Pro.xij.d. and .xv.d. Eccle.30.c

The herte of hym that hath vnderstandynge, seketh for knowledge, but the mouthe of fooles is fed with foolyshnes.

All the dayes of the poore are myserable, but a quyet herte is as a contynuall feaste. Pſalmus. xxxvij.d.

¶ Better is a meale with the feare of the

C.j. Lorde j.Ti. vj.b.

Lorde, then greate treasure with sorowe.

Better is a messe of pottage with loue, then a fat oxe with euyll wyll.

Pro. xv.a. ✠ An angrye man steareth vp stryfe, but he that is pacyent, stilleth discorde.

The waye of a slouthfull man, is as it were hedged with thornes, but the waye of the ryghtwous is well dressed.

C ✠ A wyse sonne maketh a glad father, but an vndiscrete bodye despiseth his mother. Pro. x.a.

A foole reioyseth in foolyshe thynges, but a wyse man loketh well to hys owne goynges.

Vnaduysed thoughtes shall come to naughte, but where as men are that can geue councell, there is stedfastnesse.

A ioyfull thynge is it, when a man geueth a conuenyent answere.

And very pleasaunte is a worde spoken in due season.

The waye of lyfe leadeth vnto heuen, that a man shulde be ware of hell beneth.

The Lorde wyl breake downe the house of the proude, but he shall make faste the borders of the wyddowe.

D The Lorde abhoureth the ymaginacyons of the wicked, but pure wordes are pleasaunt vnto hym.

The couetous man roteth vp his owne house, but who so hateth rewardes shall lyue.

E ✠ Thorowe mercye and fayth are synnes pourged, and thorowe the feare of the

Lorde

Lorde dothe euery one eschue euell.

A ryghteouse man museth in his mynd howe to do good, but the mouth of the vngodly bryngeth forth euell thynges.

The Lorde is farre from the vngodly: but he hereth the prayer of the ryghteous.

Lyke as the clerenes of the eyes reioyseth the herte, so dothe a good name fede the bones.

The eare that harkeneth of the reformacyon of lyfe, shall dwell amonge the wyse.

He that refuseth to be reformed, despyseth his owne soule, but he that submytteth hym selfe to correccyon, wyse.

The feare of the Lorde is the ryght science of wysdome, and low lynesse goeth before honoure.

CAPI. XVI.

A Man maye well ordre and dyspose his thynges in his herte, but the answere of the tonge commeth of the Lorde.

A Man thynketh all hys wayes to be clenne but it is the Lorde that iudgeth the myndes.

Commyt thy workes vnto the Lorde and loke what thou takest in hande, it shall prosper.

The

The Lorde dothe all thynges for hys owne sake, yee and when he kepeth the vn godly for the daye of wrath.

The Lorde abhorreth al suche as be of a proude herte, there maye neither strength nor power escape.

✠ The begynnyng of a good lyfe is to do ryghtuousnes, for that is more accepted vnto God, then to offer vp sacrifyces.

B Mouth louynge mercy & faythfulnes: synnes be forgeue, and who so feareth the Lorde eschueth euell.

When a mans wayes please the Lorde he maketh his verye enemyes to be hys frendes.

Better is it to haue a lytle thynge with ryghtuousnesse, then greate rentes wrongfully gotten.

✠ A man deuyseth a waye in his herte but it is the Lorde that ordereth hys goynges. Pro. xix.c.

Y ✠ When the prophecye is in the lyppes of the kynge, his mouthe shall not go wronge in iudgement.

Pro.xi.a. and.xx.d. ✠ A true measure and a true balaunce are the Lordes, he maketh all weyghtes.

It is a greate abhominacion when kynges are wycked, for a kynges seate shalde be holden vp with ryghtuousnes.

Ryghtuous lyppes are pleasaunte vnto kynges, and he that speaketh the truthe shalde be loued.

The kynges displasure is a messanger of death, but a wyse man wyl pacify him.

The

The cherefull countinuaunce of the king is lyfe, and his louynge fauoure is as the enenynge dewe.

¶ To haue wysdome in possessyon is better then to haue golde, and to get vnderstandynge, is more worth then to haue syluer. Pro. viij a

The path of the ryghtuous is to eschue euyll, and who so loketh well to his wayes kepeth his owne soule.

Presumptuousnes goeth before destruccyon, and after a proude stomake there followeth a fall.

Better is it to be humble mynde with the lowly, then to deuyde the spoyles with the proude.

He that handleth a matter wysely, optayneth good, and ¶ blessed is he, that putteth his truste in the Lorde. Psal. xl.b.

Who so hathe a wyse vnderstandynge shalbe called to councell, and he that can speake fayre, shall haue the more learnynge.

Understandynge is a well of lyfe vnto hym that hathe it, but for the chastenynge of fooles, it is but foolyshnes. C

A wyse herte ordreth his mouth wysly and amendeth the doctryne in his lyppes.

Fayre wordes are an hony combe, a refreshynge of the mynde, and helth of the bones.

There is a waye that men thynke to be ryghte, but the ende thereof leadeth vnto deathe. Pro. xiiij b Deu. xii. a. Esa. lv. b.

¶ trou-

A troublous soule disquyeteth her selfe for her owne mouthe hathe broughte her therto.

An vngodly persomne stereth vp euell, and in his lyppes he is as whote burning fyre.

A frowarde body causeth strife, and he that is a blab of his tonge, maketh deuysyon amonge prynces.

A wicked man begyleth his neyghbour and leadeth hym into the waye that is not good.

D He that wynketh with his eyes, ymagyneth myschefe, and he that byteth his lyppes, wyll do some harme.

Age is a crowne of worshyppe, yf it be foūde in the waye of ryghtuousnes.

A patient man is better then one stroge and he that can rule hym selfe, is more worth then he that wynneth a cytie.

The lottes are caste into the lappe, but the orderynge thereof standeth all in the Lorde.

CAPI. XVII.

A Better is a drye morsell with quyetnes, then a full house and many fat eatell with stryfe.

Eccle. xd. A discrete seruāute shall haue more rule, then the sonnes that haue no wysdome, and shall haue lyke heritage with the brethren.

Sapi. iij a. j. pe. j. d. Lyke as syluer is tryed in the fyre, and golde

golde in the fornace, euen so dothe the Lorde proue the hertes.

A wycked body holdeth muche of false lyppes, and a frowarde persoune geueth eare to a discerfull tonge.

Who so laugheth the poore to scorne, blasphemeth his Maker, and he that is glad of an other mans hurte, shall not be vnpunished. Pro.xvij.b Job.xxxi.c

Chylders chyldren are a worshyppe vnto the elders, and the fathers are the honoure of the chyldren.

An eloquent speache becommeth not a foole, a dissemblynge mouth also besemeth not a Prynce. B

Liberalyte is a precious stone vnto hym that hathe it, for wherefoeuer he bethynketh, he prospereth.

Who so couereth an other mannes offence, seketh loue, but he that discloseth the faute, setteth the Prynce agaynst hym selfe.

Of reproue onely dothe more good to hym that hathe vnderstandynge, then an hundreth strypes vnto a foole. Pro.xvij.d

A seditious persone seketh mischefe, and therfore is a cruel messaunger sent agaynste hym.

It were better to mete agaynste a she Beare robbed of her whelpes, then agaynst a foole ✠ (trustynge) in his foolyshenesse. ✠

✠ Who so rewardeth euell for good, the plage shal not departe from his house. Ro.xij.b i.Tes.v.b

The that

He that soweth discorde and stryfe, is lyke one that dygged vp a water broke, but an open enemie is lyke the water that breaketh out and renneth abrode.

C The Lorde hateth, as well hym that iustifyeth the vngodly, as hym that condemneth the innocent.

What helpeth it to gene a foole treasure in his hande, where as he hathe no wynde to bye wysdome?

Who so buyldeth his house to hye, seketh destruccyon, and he that refuseth to learne, shall fall into myschefe.

Pro. i.m. He is a frende that alwaye loueth, and in aduersyte a man shall know who is his brother.

Who so promyseth by the hande, Pro. xx.a. and is suretye for his neyghboure, he is a foole.

He that delyteth in synne loueth stryfe, and who so setteth his doore to hye, seketh after a fall.

D Who so hath a frowarde harte, optey neth no good, and he that hathe an euyll tweyare tonge, shall fall into myschefe.

An vnwyse body dyngeth hym selfe in to sorowe, & the father of a foole can haue no ioye.

Pro. xi.d. and xv.b. A merry harte maketh a lusty age, but a sore wyll mynde dryeth vp the bones.

Eccle 30.c. The vngodly taketh gyftes out of the bosome, to wrest the wayes of iudgement.

Eccle. vi.c. A foolysh shyneth in the face of hym
aup.g.a. that hath vnderstandynge, but the eyes of

foole

fooles wandre thorowe out all landes. Pro.xix.b

¶ An vndiscrete sonne is a greefe vnto his father, and an heuynesse vnto his mother.

To punyshe an innocent, and to smyte the princes that geue true iudgement, are both euell.

¶ He is wyse and discrete, that temporeth his wordes, and he is a man of vnderstandynge, that maketh moche of his Spiryte. 1.Tim.1.b and.iij.a.

¶ Yea a very foole (when he holdeth his tonge) is counted wyse man to haue vnderstandyng, when he shutteth vp his lyppes. Iob.xiij.a

CAPITVLVM XVIII.

WHo so hath pleasure, seeketh and dwelleth in euery thynge. A

¶ A foole hath no delyte in vnderstandynge, but onely in those thynges wherein his herte reioyseth.

¶ When the wycked cometh, then cometh also disdayne, and where folowyth shame and dishonoure.

The wordes of a mans mouth are lyke depe waters, and the well of wysdome is lyke a full streame.

¶ It is not good to regarde the person of the vngodly, or to put backe the righteous in iudgement. Pro.24.d

¶ A fooles lyppes are euer bu...ing, and his mouth prouoketh vnto battayle.

D. ¶ A fooles

He that soweth discorde and stryfe, is lyke one that dygeth vp a water broke, but an open enemie is lyke the water that breaketh out and renneth abrode.

C The Lorde hateth, as well hym that iustifyeth the vngodly, as hym that condemneth the innocent.

What helpeth it to gene a foole treasure in his hande, where as he hathe no wynde to bye wysdome?

Who so buyldeth his house to hye, seketh destruccyon, and he that refuseth to learne, shall fall into myschefe.

Pro. i.e. He is a frende that alwaye loueth, and in aduersyte a man shall know who is his brother.

Who so promyseth by the hande, and is suretye for his neyghboure, he is a foole.

Pro. xx.a. He that delyteth in synne loueth stryfe, and who so setteth his dore to hye, seketh after a fall.

D Who so hath a frowarde harte, optey neth no good, and he that hathe an ouertwharte tonge, shall fall into myschefe.

An vnwyse body dryngeth hym selfe into sorowe, & the father of a foole can haue no ioye.

Pro. xv.d. and xv.b. Eccle 30 c Eccle. ij.c. and.g.a. A merye harte maketh a lusty age, but a sore wyll mynde dryeth vp the bones.

The vngodly taketh gyftes out of the bosome, to wrest the wayes of iudgement.

A wyse man shyneth in the face of hym that hath vnderstandynge, but the eyes of

foole

fooles wandre thorowe out all landes. Pro.xix.b

¶ An vndiscrete sonne is a grefe vnto his father, and an heuynesse vnto his mother.

To punyshe an innocent, and to smyte the pynces that geve true iudgement, are both euell.

¶ He is wyse and discrete, that temperith his wordes, and he is a man of vnderstandynge, that maketh moche of his Spiryte. 1.Tim.1.b and.iij.a.

¶ Ye, a very foole (when he holdeth his tonge) is counted wyse and to haue vnderstandynge, when he shutteth vp his lyppes. Job.xiij.a

CAPI. XVIII.

WHo so hath pleasure, sowe discorde, pycketh a quarell in euery thynge. A

¶ A foole hath no delyte in vnderstandynge, but onely in those thynges wherein his herte reioysseth.

When the vngodly cometh, then cometh also disdayne, and in there followeth shame and dishonoure.

The wordes of a mans mouth are lyke depe waters, and the well of wysdome is lyke a full streame.

¶ It is not good to regarde the person of the vngodly, or to put backe the righteous in iudgement. Pro.24.c

¶ A fooles lyppes are euer bussyng, and his mouth prouoketh vnto battayle.

D. ¶ A fooles

B A fooles mouth is his owne destruccyon, and hys lyppes are a snare for hys owne soule.

The wordes of a sclaunderer are very woundes, and go thorow vnto the ynnest partes of the body.

☙ Feare casteth downe hym that is slouthfull, and the soules of suche as lyue in voluptuousnes shall honger.

Who so is slouthfull and slacke in his laboure, is the brother of hym that is a waster.

The name of the Lorde is a stronge castell, the ryghteous fleyth vnto it, and shalbe saued.

But the ryche mannes goodes are hys stronge holde, yee he taketh them for as hye vnto all rounde aboute hym.

C After pryde commeth destruccyon, and honoure after lowlynes.

He that geueth sentence ere a matter Eccle xi b before he heare it, is a foole, and worthy to be confounded.

A good stomake driueth away a mans disease, but when the ryche is vexed, who maye byde it?

A wyse herte laboureth for knowledge, and a prudent eare seketh vnderstanding.

Large gyfte bryngeth a man to honoure and worshyppe, and setteth hym amonge greate men.

D The ryghteous accuseth hym selfe fyrst of all, yt his neyghboure come, he shall fynde hym.

The

The lot pacifyeth the varyaunce, and parteth the myghtie a sunder.

A brother that is greued with synne, is more worth then a very stronge castel, and they that holde togethers are lyke the bar of a palace.

A mans belly shalbe satisfyed with the fruyte of his owne mouth, and with the increase of his lyppes shall he be fylled.

Death and lyfe are in the instrument of the tonge, and they that loue it, shall enioye the fruyte therof. Pro.24.c

¶ Why so he that findeth a (good) woman findeth a good thynge, and receyueth an hyre of the Lorde.

¶ He that putteth awaye a good woman, putteth awaye a good thynge but he that kepeth an harlotte, is a foole and vnwyse.

The poore maketh supplicacyon, and prayeth mekely, but the ryche geueth a rough answere. A frend that delyteth in loue, doth a man more frendshyp, and lyeth faster vnto hym then a brother.

CAp. XIX.

BEtter ¶ is the poore that lyueth godly, then the blasphemer that is but a foole. A Pro.28.b

D.2. Wher-

Where no discrecyon is, there the soule is not well, and who so is wyfte on foote stombleth hastely.

Foolyshnesse maketh a man to go out of his waye, and then is his herte vnpacyent agaynst the Lorde.

Ryches make many frendes, but the poore is forsaken of his neyghboure.

Deu.xix.b ✠ A false witnes shall not remayne vnpunished, and he that speaketh lyes, shall not escape.

The multitude hangeth vpon greate men, and euery man fauoureth hym that geueth rewardes.

As for the poore, he is hated amonge all his brethren, yee his owne frendes forsake hym, and he that geueth credence vnto vnides, getteth nothyng.

B Ye that is wyse, loueth his owne soule and keepeth vnderstandyng, that he maye prospere.

A false wytnesse shall not remayne vnpunyshed, and he that speaketh lyes, shall perysshe.

Pleasure becommeth not a foole, much more vnseemely is it, a bonde man to haue the rule of Prynces.

A wyse man can put of displeasur, and it is honour to let some fautes passe.

Pro.2.c. ✠ Rynges displeasour is lyke the rorynge of a Lyon, but ✠ his frendshyppe is lyke the dewe vpon the grasse.

Psalmus. cxxxiij.a. ✠ An vndiscrete sonne is the heynesse of his father, ✠ and a braulyng wyfe is lyke

Pro.17.b. Pro.27.b.

lyke the toppe of an houle, where thorowe is euer droppynge.

Houle and ryches maye a man haue by the heritage of his elders, but ❧ a vis- Pro.18.b
grete woman is the gyfte of the Lorde.

Slouthfulneſſe bringeth ſleape, and an idell ſoule ſhal ſuffer honger.

Who ſo kepeth the commaundement, C
kepeth his owne ſoule, but he that regar-
deth not his waye, ſhall dye.

He that hath pytie vpon the poore, len-
deth vnto the Lorde, and loke what he lay
eth out it ſhalbe payde hym a gayne.

Chaſten thy ſonne whyle there is hope but lette not thy Soule be moued to ſleye hym.

For great wrath bringeth harme, wher-
fore let hym go, and ſo mayſt thou ſpare hym more nurtoure.

O gene eare vnto good counſel and be
content to be refourmed, that thou mayſt be wyſe here after.

❧ There are many deuyces in a mans Pro.xvi.b
herte, neuertheles the counſel of the lorde
ſhall ſtande. ❧ (for euer) ❧

It is a mans worſhyppe to doo good, D
and better it is to be a poore man, then a
diſſembler.

The feare of the Lorde preſerueth the
lyfe, yee it geueth plentuouſneſſe, without the viſytacion of any plage.

❧ A ſlouthfull body hydeth his hande Pro.26.b
in his boſome, and diſdayneth to put it to
his mouthe.

Pro.xi.b. If thou smytest a scornefull personne, the ygnoraunt shall take better hede, and yf thou reprouest one that hath vnderstandynge, he wyll be the wyser.

He that hurteth his father, or shuteth out his mother, is a shamefull and an vnworthy sonne.

Wy sonne, heare no more the doctryne that leadethe the vnto errours from the wordes of vnderstandynge.

A false wytnesse laugheth iudgement to scorne, and the mouthe of the vngodly casteth wickednesse.

Punyshementes are ordeyned for the scornefull, and strypes for fooles backes.

CAPI. XX.

A Wyne maketh a man to be scornefull, and dronkennes causeth a man to be vnquyet.

Who so delyteth therin, shall neuer be wyse.

Pro.xix.b. The K. gouernour to be feared as the roryng of a Lyon who so prouoketh him vnto anger, offendethe agaynste his owne soule.

It is a mans honour to kepe hym selfe from stryfe, but they that haue pleasure in braulynge, are fooles euery one.

A slouthfull body wyll not go to plowe for colde, therfore shall he go a beggynge in Sommer, and haue nothynge.

Wyse councell in the herte of man, is like a

lyke a water in the depe of the earth, and a man that hath vnderstandinge draweth it forth.

Many there be that are called good doers, but where shal one fynde a true fayth full man.

Psalmus. cxxxvij.c.

❧ Who so leadeth a godly and an innocent lyfe, is ryghtwous and happie shal his chyldren be whome he leueth behinde hym. B

A Kynge that syteth in iudgemente, and loketh well about him, driueth away all euell.

❧ Who can saye my herte is cleane, I am innocent from synne?

i. Johñ. i d. 3. Re. viij c 2. Pa. 6. g. Eccle. 7. c.

To vse two maner of weyghtes, or two maner of measures, bothe these are abhominable vnto the Lorde.

A chylde is knowne by his conuersacyon, whether his workes be pure & ryght.

As for the hearyng of the eare, and the syghte of the eye, the Lorde hathe made them bothe.

Welyke not thou in sleape, leste thou come vnto pouerte. but open thyne eyes, that thou mayst haue bread ynough. C

It is naughte, It is naught sayethe he that byeth any thyng, but when it is gone they gone it a goode worde.

A mouthe of vnderstandynge is more worth then golde, many precyous stones, and costely iewels.

❧ Take his garment that is suertie for a straunger, and take a pledge of hym

Pro. ix. a. and. 17. c

D. 4. for

for the vnknowne mans ſake.

Euerye man lyketh the bredde that is gotten with diſceyte, but at the laſte his mouth ſhalbe fylled with grauell.

Thorowe councel, the thynges that muſt be dewyſe, go forwarde, and with diſcretyon ought warre to be taken in hande.

Medle not with him that bewrayeth ſecretes, and is a ſclaunderer, and diſceyueth with his lyppes.

Expo. xx.b. Leui.xx.b. Deu.27.c. 2.Re.xv.a

✠ Who ſo curſeth his father and mother, his lyght ſhalbe put out in the myddeſt of darkneſſe.

D

✠ The enheritage that commeth to haſtely at the fyrſte, ſhall not be prayſed at the ende.

Wath.v.c Ro.xii.c.

✠ Saye not thou, I will recompence euell but put thy truſt in the Lorde, and he ſhall defende the.

Pro.xi.a. and.xvi.b.

✠ The Lorde abhoureth two maner of weyghtes, and a falſe balaunce is an euell thynge.

Jere.x.d.

✠ The Lorde ordereth euery mans goinges/howe maye a man then vnderſtand his owne waye.

It is a ſnare for a man to blaſpheme that whiche is holy, and then to go about with vowes.

1.Re.xv.c.

✠ A wyſe kyng deſtroyeth the vngodly and bryngeth the whele ouer them.

The lanterne of the Lorde is the breth of man, and goeth thorowe all the inward partes of the body.

Pro.29.b

✠ Mercye and faythfulnes preſerue the

Kynge

Kynge, and with louynge kyndneſſe his ſeate is holden vp.

The ſtrengthe of yonge men is theyr worſhyppe, and a greye heade, is an honour vnto the aged.

Woundes dryue awaye euell, and ſo doo ſtrypes the inwarde parte of the bodye.

CAPI. XXI.

THe ✠ Kynges herte is in the hande of the Lorde, lyke as the ryuers of water, he maye turne whyther ſo euer hym wyll. iiij. Reg. 19. A

Euerye man thynketh hys owne waye to be ryght, but the Lorde iudgeth the hertes.

✠ To do ryghtwouſnes and iudgement is more acceptable to the Lorde then Sacrifyce. Mich. 6. b.

A preſumptuouſe looke, a proude ſtomake, and the lanterne of the vngodly is ſynne.

The deuyces of one that is dilygente, bryngе plentuouſneſſe, but he that is vnadui ſed, commeth vnto pouerte.

Who ſo hoordeth vp ryches with the diſceyuable of his tonge, he is a louer and lyke vnto them that ſeke theyr owne deathe.

The robberyes of the vngodly ſhall be theyr owne deſtruccion, for they wyll not do the thynge that is ryght.

B The wayes of the froward are straunge
but ℣ the workes of hym that is cleane,
Titum.i.c are ryght.

Pro.xxv.d ℣ It is better to dwell in a corner vn-
der the house toppe, then with a braulyn
woman in a wyde house.

The soule of the vngodly wysheth euel
and hath no pitye vpon his neyghbour.

Pro.xix.d ℣ When the scornefull is punyshed,
the ignoraunte take the better hede, and
when a wyse man is warned, he will re-
ceyue the more vnderstandyng.

The ryghteous wysely consydereth the
house of the vngodly, and he seeth that
God ouerthroweth the vngodly for theyr
owne wyckednesse.

Pro.xxi.d ℣ Who so stoppeth his eare at the cry
enge of the poore, he shall crye hym selfe
and not be herde.

A pryuy rewarde pacifyeth displeasure
and a gyfte in the bosome, stylleth furi-
ousnesse.

The iuste delyteth in doynge the thyng
that is ryght, but the workers of wicked-
nes abhoure the same.

The man that wandreth out of the way
of wisdome, shal remayne ℣ in the con-
gregacyon of the deed.

Pro.23.c. ℣ He that lyathe pleasure in banquettes,
shalbe a poore man.

C Who so delyteth in wyne and dely-
cates, shall not be ryche.

The vngodly shalbe geuen for the righ
teous, and the wycked for the Iuste.

It is

It is better to dwell in a wylderneſſe, then with a chydynge and an angrye woman. Eccle.25.

In a wyſe mans houſe there is great treſure and plentuouſnes, but a folyſhe bodye ſpendeth vp all.

Who ſo foloweth ryghtuouſneſſe and mercye, fyndeth both lyfe, ryghtuouſnes, and honoure.

A wyſe man wynneth the Cytie of the mightie, and as for the ſtrength that they truſt in, he bringeth it downe.

✠ Who ſo kepeth [illegible] the and his tongue, the ſame kepeth his owne Soule from troubles. Pro.xiij.b

He that is proude and preſumptuous, is called a ſcorneſull man, which wrath dare worke malicyouſly.

The voluptuouſneſſe of the ſlouthful is his owne deathe, for his handes wyll not laboure. D

He coueteth and deſyreth all the daye longe, but the Ryghtuous is alwaye geuynge, and kepeth nothyng backe.

The ſacrifyce of the vngodly is abhominacyon, how moche mo when they offer the thynge that is gotten with wycked ys.

✠ A falſe wytneſſe ſhall peryſhe, but he that wyll be content to heare, ſhall alway haue power to ſpeake hym ſelfe. Pro.xix.b

An vngodly meſſ ger ſouthe raſhely, but the iuſt reſourmeth his owne waye.

✠ There is no wyſdō, there is no vnderſtandynge Eſaie.i.b and.4.c

standynge, theare is no councell agaynste the Lorde.

Psalmus. xxxiij.c. ✠ The horse is prepared agaynste the day of battayle, but the Lorde geueth the victory.

CAPI. XXII.

Eccleſi. xli. b. Eccleſia. vij.a. A ✠ Good name is more worthe then great ryches, and louyng fauoure is better then ſyluer and golde.

The ryche and poore mette togeither, the Lorde is the maker of them all.

A wyſe man ſeeth the plage, and hydeth hym ſelfe, but the foolyſhe go on ſtyll and are punyſhed.

The ende of lowlynes and the feare of God is ryches, honoure, proſperytie, and helthe.

Thornes and ſnares are in the waye of the frowarde, but he that dothe kepe his ſoule, wyll ſe from ſuche.

Teache a chylde in his youthe what waye he ſhulde go, for he ſhall not leaue it, when he is olde.

The ryche ruleth the poore, and the borrower is ſeruaunt to the lender.

He that ſoweth wyckednes, ſhall reape ſorowe, and the rodde of his crueltie ſhall perysshe.

Eccle. 31 d ✠ He that hath a louynge eye ſhall be bleſſed, for he geueth of his breade vnto the poore.

Who

¶ Who so geueth rewardes, shall optayne victorye and honoure, but he taketh awaye the soule of such as receyue them. B

Cast out the scorneful man, and so shall ye go out with him, ye variaunce and schaunder shall cease. C

Who so delyteth to be of a clene herte and of gracyous lyppes, the Kynge shall be his frende.

The eyes of the Lorde preserue knowledge, but as for the wordes of the deceyptefull, he ouerthrowyng them to naught.

The slouthfull man doth saye, there is a Lyon without, I muste be slayne in the streate.

¶ The mouth of an harlotte is a depe pyte, wherin he falleth that the Lorde is angrye with all. Prou. 23.c.

Foolyshnes styckyth in the herte of the lande, and the rodde of correccyon shall dryue it awaye from hym.

Who so doth a poore man wronge to increase his owne ryches, and geueth vnto the ryche, as the laste comyth to poueretie hym selfe. C

My sonne, bowe owne thyne eare, and herken vnto the wordes of wysedome, applye thyne mynde vnto my doctrine, for the shalte a excellent thou kepe it in thyne herte, and practyse it in thy mouthe, that thou mayst put thy truste in the Lorde. A

I haue shewed the this daye the thinge that thou knowest.

Haue not I written vnto the excellent counsell

counceil and learning: that I myght shew
R the truthe, and that thou with the verytie
myghteist answere them that sende vnto
the?

D Se that thou robbe not the poore, be-
cause he is wehe, and oppresse not the sym-
ple in iudgement: for the Lorde hym selfe
wyll defende theyr cause, and do violence
vnto them that haue vsed violence.

R Make no frendshyppe with an angrye
wylfull man, and kepe no company with
the furyous, leest thou learne his wayes,
Pro. vi.a. and receyue hurte in thy soule.
and xi.b. ❧ Be not thou one of theym that bynde
and 27.c. theyr hande vpon promyse, and are surety
for dette, for yf thou hast nothyng to paye
they shall take away thy bed from vn-
der the.

Pro.23.b Thou shalte not remoue the lande
Deu.27.c marcke, whiche thy fore elders haue set.

Seest thou not, that they whiche be dy-
D ligent in theyr busynes, stande before kin-
ges and not amonge the symple people?

CAPI. XXIII.

A WHen thou sytteest at the ta-
ble to eate with a Lorde,
order thy selfe warely
with hye thynges that are
set before the.

Measure thyne appetyte, and yf thou
wylt rule thyne owne selfe, be not ouer gre-
dy of his meate, for meate begyleth and
deceyueth.

Take

Take not ouer greate trauayle and labour to be ryche, beware of such a purpose. Ec.27.b Iere.17.b.

✠ Why wylt thou set thyne eye vpon the thing, which sodenly vanisheth away. 1.Ti.vi.b

For ryches make them selues wynges, and take theyr flyght lyke an Aegle in to the ayre.

Eate not thou with the enuyous, and desyre not his meate, for he hathe a marueylous herte.

Be say the vnto the, eate and drynke, where as his herte is not with the.

Yee, the morsels that thou haste eaten shalt thou parbrake, and lose swete wordes. B

Tell not thyne vnge into the eares of a foole for he wyll despyse the wysdomme of thy wordes.

✠ Remoue not the olde lande mark, and come not within the felde of the fatherlesse. Pro.xxii.b Deu.27.c

For he that delyuereth them, is myghtye, euen he shall defende theyr cause & gaynste the.

Applye thyne herte vnto correccyon, and thyne eares to the wordes of knowledge. Pro.xxiii.b

✠ Withholde not correccyon from thy chylde, for yf thou beatest him with the rod, he shall not dye therof. Ecclc.30.a

Yf thou smyte hym with the rod, thou shalt delyuer his soule from hell.

My sonne, yf thy herte receyue wysdomme, my her also shall reioyce

my

my reynes shalbe very glad, if thy lyppes speake the thyng that is ryght.

Pro. 24.d end.c. ✠ Let not thyne herte be gelous to followe synners, but kepe the styl in the feare of the Lorde all the daye longe, for the ende is not yet come, and thy patyent abydinge shall not be in vayne.

C My sonne, geue eare and be wyse, so shall thyne herte prospere in the waye.

Pro. 21.c. ✠ Kepe no company with wyne bybbers and ryotous eaters of fleshe, for such as be dronkerdes and ryotous shall come to pouerte, and he that is gruen to moch fleshe, shall go with a ragged cote.

B Geue eare vnto thy father that begate the, and despyse not thy mother when she is old.

Labboure for to get the truthe, sell not away wysdome, nourture, and vnderstandynge. For a ryghteous father is maruelous glad of a wyse sonne, and delyteth in hym. So shall thy father be glad, and thy mother that bare the, shall reioyse.

My sonne geue me thyne herte, and let thyne eyes haue pleasure in my wayes.

Pro. 22.b ✠ For an whore is a depe graue, and an harlot is a narowe pyt.

She lurketh lyke a theefe, and vngetly vnto her suitors men as be full of vyce.

Who hath woe? who hath sorowe? who hath stryfe? who hath braulyng? and who hath woundes but out cause? Or who hath redy eyes? Euen they that be ouer at the wyne, and

and seke excesse.

Loke not thou vpon the wyne, howe red it is, and what a coloure it geueth in the glasse.

It goeth downe softely, but at the laste it byteth lyke a serpent, and styngeth as an Adder.

So shal thyne eyes loke vnto straunge wemen, and thyne herte shall muse vpon frowarde thynges.

Yee thou shalt be as though thou slepte-est in the myddest of the see, or vpon the top of the maste.

They wounded me (shalt thou saye) but it hath not hurte me, they smote me, but I felte it not.

When I am well waketned, I will go to the dryncke agayne.

CAPI. XXIIII.

A

Bo not thou gelous ouer wycked men, and desyre not to be amonge them. pto. 23.b and 24.c

For their herte ymaginet̄ to do hurte and their lyppes talke of mischefe.

Thorowe wysdome is an house buylded, and with vnderstandyng is it set vp.

Thorowe discrecyon shall the chaumbers be fylled with all costly and pleasaunt ryches.

A wyse man is stronge, yee a man of vnderstandynge, is better then he that is myghtye of strength.

For with discrecyon must warres be ta-

ken in hand, and where as are many that can geue counceil, there is the victory.

My sonne in an hye thynge, see euen so the sole/for he dare not open his mouth in the gate.

He that ymagineth mischefe, maye well be called an vngracyous personne.

The thought of the foolyshe is synne, and the scornefull is an abhomynacyon vnto men.

If thou be ouersene & negligent in tyme of nede, then is thy strength but small.

G Deliuer them that go vnto death, and are led awaye to be slayne/and be not

B negligent therin.

If thou wylt saye, I knewe not of it. Thynkeste thou that he whiche made the hertes, dothe not consyderite: and that he which regardeth thy soule, seeth it not? Shall not he recompence euerye man accordyng to his workes?

A My sonne eateste thou hony & the swete hony combe, because it is good and swete in thy mouth?

Euen so shall the knowledge of wysdome be vnto thy soule, as soone as thou haste gotten it.

And there is good hope, yet thy hope shall not be in vayne.

Laye no pietty wayte wyckedly vpon the house of the ryghteous, and disquyet not his restyng place.

Psalmus. xxxvij.d. For a iust man falleth seuen tymes, and riseth vp agayne, but the vngodly fall vn to

in to wyckednesse.

✠ Reioyse not thou at the fall of thyne enemye, and lette not thyne herte be glad when he stombleth. Pro. 17.a

Leest the Lorde (when he seeth) be angrye, and turne his wrathe from hym vnto the

✠ Let not thy wrath and gelousy moue the to folowe the wycked and vngodly. Pro.23.b. and.24.a

And whye? the wicked hath nothyng to hope for: and ✠ the candle of the vngodly shall be put out. C Job.xxi.b.

✠ My sonne, feare thou the Lorde and the King, and kepe no compa with the slaunderouse, for ..yer destruccyon shall ..nie sodenly, and who knoweth the aduersytie of them both? Pro.xiii.a Pro.xx.a.

These are also the sayenges of the wyse

✠ It is not good to haue respecte .. any personne in iudgement. Pro.18.b.

He that sayth to the vngodly, thou art ryghteous, hym shal the people curse, yea the commenalte shall abhorre hym.

But they that rebuke the vngodly, shal be cõmended, and a ryche blessynge shall come vpon them.

☞ Euery man shall kysse his lyppes, that geueth a good answere. Q

Fy.. make vp thy worke that is without, and loke well vnto that whiche thou hast in the felde: then buyld thyne house.

Be not false witnesse agaynst thy neyghbour, and hurte hym not with thy lyppes. D

Saye not, I wyll handle ..ym, euen

as he hath delt with me, and wyl rewarde euery man accordynge to his dede.

I wente by the felde of the slouthefull, and by the vyneyarde of the folyshe man.

And lo, it was all couered with nettels and stode full of thystels, and the stone wall was broken downe.

This I sawe, and consydered it well, I loked vpon it, & toke it for a warnyng.

Pro.ix.b. ¶ Yee sleape on styll ¶ (I saye) a lytle, slomber a lytle, folde thyne handes together yet a lytle, so shall powertie come vnto the as one that trauayleth by the waye and necessytie lyke an armed man.

¶ These also are the parables of Salomon, whiche the men of Ezekyah Kynge of Iu da copyed out.

Capi. XXV.

IT is the honoure of God to kepe a thyng secrete, but the Kynges honour is to searche out a thynge.

The heuen is hye, the erth is depe, and the kynges hert is vnsearcheable.

Take the droise from the syluer, and there shalbe a cleane vessell therof.

Take awaye vngodlynesse from the Kynges syght, and his seate shalbe stablished in ryghtuousnes.

Put not forth thy selfe in the presence of the Kynge, and preace not in the place of greate

of greate men.

¶ For better is it that it be sayde vnto the, come vp hyther, then thou to be sette downe in the presence of the prynce whom thou seyst with thyne eyes. Luke.14.b

¶ Be not hastye to go to the lawe, leest happlye thou order not thy selfe so at the last that thy neyghbour put the to shame. Ec.viii.a Math.v.c.

Handle thy matter with thy neyghbour him selfe, and discouer not an other mans secrete, leest when men heare thereof, it tourne to thy dishonoure, and leest thyne euell name do not cease. B

¶ Frende and frendshyppe doth delyuer wyche se that thou hope for thy selfe leest thou be reproued. ¶

A worde spoken in due season, is lyke apples of golde in a syluer dishe.

The correccyon of the wyse is to an obedient eare, a goldeyn cheyne and a iewell of golde.

Lyke as the colde of snow in the harueste so is a faythfull messaunger to them that sende hym, for he refresheth his maysters mynde.

Who so maketh greate boostes and geueth nothynge, is lyke cloudes & wynde without rayne. C

With pacyence is a prynce pacifyed, and a softe tongue is rygorousnes broken. Pro. 7.a. Gene.32.a 1.Re.25.b.

If thou fyndest honye eate so muche as is sufficyent for the, leest thou be ouerfull and garbrake it out agayne.

E.3. With-

draw thy fote from thy neyghbours house
leest he be wery of the, and so abhoure the.

Who so beareth false wytnes agaynst
hys neyghebour, he is a very speare, a
swearde, and a sharpe arowe.

The hope of the vngodly in tyme of
nede, is lyke a rotten tothe and a slyppery
foote.

Who so taketh awaye a mannes gar-
ment in the colde wether, is lyke vyneger
vpon chalke, or lyke hym that syngeth
songes to an heuy herte.

¶ Lyke as a moth hurteth a garment,
and a worme the tree, so doth the heuines
of a man hurt the herte.

¶ If thyne enemye honger, fede hym,
yf he thyrst, geue hym drynke, for so shalt
thou heape coales of fyre vpon his heed,
and the Loude shall rewarde the.

The North wynde dryueth awaye the
rayne, euen so doth an earnest sober coun-
tenaunce a backbyters tonge.

¶ It is better to sytte in a corner vnder
the rofe, then with a braulyng woman in
a wyde house.

A good reporte out of farre countre, is
lyke coulde water to a thyrstie soule.

A ryghteous man fallyng downe
before the vngodly, is lyke a troubled well
and a spryng that is destroyed.

Lyke as it is not good to eate to moch
hony, ¶ euen so he that wyll searche out
hye thynges, it shalbe to heuy for hym.

He that can not rule hym selfe, is lyke
a cyte

a Cytie which is broken downe, and hath no walles.

CAPI. XXVI.

LYke as snow is not mete in sommer, not rayne in harueste, euen so is worshyp vnsemely for a fole.

A

LYke as the byrde & the swalowe take theyre flyght, and flee here and there, so the curse that is gyuen in vayne, shal not lyght vpon a man.

A rodde vnto the horse belongeth a whyppe, to the Asse a brydle, and a rodde to the fooles backe.

Psalmus. xxxij.b.

Geue not the foole an answere after hys foolyshenesse, leest thou become lyke vnto hym, but make the foole an answere to his foolyshnesse, leest he be wyse in his owne conceyte.

He is lame of his fete, yee dronken is he in vanyte, that commytteth any thyng by a foole.

B

LYke as it is an vnsemely thyng to haue legges and yet to halte, euen so is a parable in a fooles mouth.

He that setteth a foole in hye dignitie, that is euen as yf a man dyd cast a piece of a stone vpon the galouse.

A parable in a fooles mouthe is lyke a thorne that pyeketh a dronken man in the hande.

A man of experyence discerneth al thinges well, but who so hyreth a foole, hireth suche one as wyll take no hede.

2.Pe.ii.d. ✠ Lyke as the dogge turneth againe to his vomyte, euen so a foole begynneth his foolyshnes agayne a freshe.

If thou seest a man that is wyse in his owne conceyte, there is more hope in a foole then in hym.

Pro.xxii.b ✠ The slouthfull sayth, there is a Leoparde in the waye, and a Lyon in the middest of the stretes.

C Lyke as the dore turneth aboute vpon the threshode, euen so doth the slouthfull welter hym selfe in his bed.

Pro.xix.c. ✠ The slouthfull bodye thrusteth hys hand in to hys bosome, and it greueth hym to put it agayne to his mouth.

The slogarde thynketh hym selfe wyser then .vii. seuen men that syt and teache.

Y Who so goeth by and medleth with other mens stryfe, he is lyke one that taketh a dog by the eares.

Lyke as one shooteth deadly arrowes & darts out of a privy place, euen so dothe a dissembler with his neyghbour.

And then sayth he ✠ (when thou arte taken) I dyd it but in sporte.

✠ Where no wode is there the fyre goeth out.

Euen so where the backbyter is taken awaye, there the strife ceaseth.

Rede.28b ✠ As Coales kenole heate, and wood the fyre, euen so doth a contentyous felowe

steare

steare vp varyaunce.

D ¶ Slaunderers woudes are lyke flatery but they pearse the vwarde parties of the bodye.

Uenymous lyppes and a wycked herte are lyke a potsherde couered with syluer droffe.

An enemye shal be knowne by his talkynge, and in the meane season he ymaginyth mischefe, but when he speketh fayer, beleue hym not, for there are seuen abhominacyons in his herte.

Who so hideth euell wyll, secretely to do hurte, his malyce shalbe shewed before the whole congregacion.

Who so dygyeth vp a pyt, shall fall therin, and he that weltreth a stone, shall stomble vpon it hym selfe. Eccle. 27.b.

¶ Dissemblynge tonge hateth one that rebuketh hym, and a flatterynge mouthe worketh myschefe.

CAPI. XXVII.

A Make not thi boost to morowe, for thou knowest not what may happen to daye. Luke.12.c.

Let an other man prayse the, and not thyne owne mouthe, see other folkes lyppes, and not thyne. Pro. 28.a. Jam.4.b.

C The stone is heuy and the sand weighty, but a fooles wrath is heuier then they bothe.

Wrathe is a cruell thynge, and furyE.5. ousnes

ouſeneſſe is a very tempeſt, yee who is a
C ble to abyde enuye?

An open rebuke is better then a ſecret
loue.

Faythfull are the woundes of a louer,
but the kyſſes of an enemye are cruel.

He that is ful/abhoureth an honycombe
but vnto hym that is hongry, euery ſower
thynge is ſwete.

He that oftetymes ſlytteth, is lyke a
B byrde that forſaketh her neſt.

The herte is glad of ſwete oyntment
and fauour, but a ſtomane that can gene
good counceil, reioyſeth a mans neyghe-
boure.

Thyne owne frende, and thy fathers
frende ſe thou forſake not, but gerne into
the brothers houſe in tyme of thy trouble.

For better is a frende at hande, then a
brother farre of.

My ſon, be wyſe, and thou ſhalt make
me a glad herte, ſo that I ſhall make an-
ſwere vnto my rebukers.

A wyſe man ſeing the plage, wyll hyde
hym ſelfe, but for fooles they go on ſtyll,
and ſuffer harme.

pro.xx. Take his garment that is ſuretie for
a ſtraunger, and take a pledge of hym for
the vnkendneſſe man ſake.

He that is to haſty to prayſe his neigh
C bour aboue meaſure, ſhalbe taken as one
that geueth hym an euel repotte.

pro.xix.b. A brauling woman and the rofe of
the houſe droppynge in a rayny daye,

maye

mbye well be compared together.

He that refrayneth her, refrayneth the wynde, and holdeth oyle fast in his hande.

Lyke as one yron whetteth an other, so doth one man confort an other.

Who so kepeth his fyg tree, shall enioye the fruytes therof. Euen so he that wayteth vpon his mayster, shall come to honoure.

Lyke as in one water there appere diuers faces, euen so diuers men haue diuers hertes.

Lyke as hell and deth, euen so are neuer full, euen so the eyes of men can neuer be satisfyed.

Syluer is tryed in the moulde, golde in the fornace, and so is a man, which is openly prayfed to his face.

The herte of a wycked man seketh after mischefe, but a true herte seketh for knowledge.

Though thou shuldest bruye a foole with a pestell in a mouter lyke otemeell, yet will not his foolysshnesse goo from hym.

Se that thou knowe the nomber of thy catell thy selfe, and loke well vnto thy flocke.

For ryches abyde not alwaye, and the crowne endureth not for euer.

The heye growen, the grasse cometh vp, and herbes are gathered in the mountaynes.

A.

Eccle. 1.21 &c.14.2. and. 27.6

Thou

The lambes shal cloth the, and for the gotes thou shalte haue money to thy husbandrye.

Thou shalt haue gotes mylke ynough to fede the, to vpholde thy houshold, and to sustayne thy maydens.

CAPI. XXVIII.

A The vngodly flyeth when no man chaseth hym, but the ryghtuous standeth styf as a Lyon.

Leui.26.c ✠ Because of synne, the lande wyll ofte chaunge her Prince/but thorowe men of vnderstandynge and wysdome a Realme endureth longe.

One poore man oppressynge an other by violence, is lyke a continual reyne that destroyeth the fruyte.

✠ They that forsake the lawe, prayse the vngodly, but suche as kepe the lawe, abhoure them.

1.Cor.15.b. ✠ The wycked men dyscerne not the thyng that is ryght, but they that seke after the Lorde discusse all thynges.

Pro.19.a ✠ A poore man leadynge a godly lyfe is better then the ryche that goeth in frowarde wayes.

B Who so kepeth the lawe, is a chylde of vnderstandynge. but he that is a companyon of ryotous men, shameth his father.

Who

Who so increaseth his ryches by vsu-
rage and wynnynge, let hym gather them
to helpe the poore withall.

He that turneth away his eare from
hearynge the lawe, his prayer shalbe ab-
hominable.

Who so leadeth the ryghteous into an
euill waye, shall fall into his owne pytte,
but the Iuste shall haue the good in pos-
sessyon.

The ryche man thynketh hym selfe to
be wyse, but the poore that hath vnderstan
dyng, can perceaue hym well ynough.

When ryghteous men are prospe
ryte, then doth honour florysshe, but when
the vngodly cometh vp, the state of men
chaungeth.

He that hydeth his synnes, shall not
prospere, but who so knowledgeth the
and forsaketh them, shall haue mercye.

Well is hym that standeth alwaye in
awe, but for hym that hardeneth his herte,
he shall fall into mischefe.

Lyke as a roaryng Lyon and an hon-
gry Beare, euen so is an vngodly Prynce
ouer the poore people.

Where the Prynce is without vnder-
standynge, there is greate oppressyon and
wronge, but yf he be suche one as hateth
couetousnes, he shall longe reygne.

He that by violence sheddethe any
mans blood, shal be a renegate vnto his
graue, and no man shall helpe to succour
hym.

Who

Pro.x.d. ¶ Who so leadeth a godly and an innocente lyfe, shalbe saued, but he that goeth frowarde wayes, shall once haue a fall.

Pro.xiij.b. Eccle.xx.d ¶ He that tylleth his lande, shall haue plentuousnesse of breade, but he that followeth vaynesse, shall haue pouertye ynoughe.

A man that dealeth faythfully, shalbe fylled with blessynges, and ¶ he that maketh haste to be ryche, shall not be vngylty.

1.Ti.vj.b Pro.23.a To haue respecte of personnes in iudgement is not good. And whye? A man wyll do wronge, yee euen for a pece of breade.

D He that wyll be ryche all to sone, hath an euell eye, and consydereth not that pouertie shall come vpon hym.

He that rebuketh a man, shall fynde more fauour at the laste, then he that flatereth hym.

Pro.28.a ¶ Who so robbeth his father and mother, and sayth it is no synne, the same is lyke vnto a destroyer.

He that is of a prowde stomache, stereth vp stryfe, but he that putteth his trust in the Lorde, shalbe well fed.

He that trusteth in his owne herte, is a foole, but he that walketh wyse, shalbe safe.

1.Cor.9.b ¶ He that geueth vnto the poore, shall not lacke, but he that turneth awaye hys eyes from suche as be in necessytye, shall suffer greate pouertie hym selfe.

When

When the vngodly are come vp, men are fayne to hyde therm selues, but when they perysshe, the ryghtuous increase. Pro.28.d. and.29.a.

CAPI. XXIX.

He that is stynecked, and wyll not be reformed, shall sodenly be destroyed without any helpe. A

When the Ryghtuous haue the ouer hande, the people are in prosperyte, but when the vngodly beareth rule, there the people mourne. Pro.28.d. Eccle.x.a.

Who so loueth wysdome, maketh his father a glad man, but he that kepeth company with harlottes, spendeth awaye that he hath. Pro.v.a. Luke.xv.c

With true Judgemente the Kynge steteth vp the lande, but yf he be a man that is couetouse, he tourneth it vp syde downe.

Who so flatereth his neyghbour, layeth a net for his fete.

The syn of the wycked is his owne snare, but the ryghteous doth synge and reioyse.

The ryghtuous consydereth the cause of the poore, but the vngodly gardeth no vnderstandynge.

Wycked people bringe a Cytie in dessayre, but wyse men set it vp agayne.

If a wyse man go to lawe with a foole whether he deale with hym lordely or roughly

or roughely he getteth no reste.

The bloode thurstye hate the vpryght: but the iust seke his soule.

A foole poureth out his spirite all to gether, but a wyse man kepeth it in tyl afterwarde.

If a prynce delyte in lyes, all his seruauntes are vngodly.

C The poore and the lender met together and the lorde lyghteneth both their eyes.

Pro. xx. d. The feare of the Lorde that is pure fully iudgeth the poore, shall continue for euermore.

The rod and correccyon mynyster wysdome, but yf a chylde be not loked vnto he bryngeth his mother to shame.

When the vngodly come vp, wyckednes increaseth, but the ryghteous shall haue their fall.

Nurtour thy sonne with correccion, and thou shalte be at rest, yee he shall do the good at thyne herte.

When the worde of God is not preached, the people perysshe, but well is hym that keepeth the lawe.

A seruaunte will not be the better for wordes, for thoughe he vnderstande, yet wyll he not regarde them.

Yff thou seest a man that is hastye to speake vnaduysed, thou mayste thynke a foole more then hym.

D He that delicately bryngeth vp his seruaunt from a chylde, shall make hym hys mayster at lengeth.

The

An angrye man stareth vp strife, and he that beareth euell will in hys mynde, doth moche euell.

After pryde commeth a fall, A but a lowly spirite bryngeth greate worshippe. Job xxii d

Who so keepeth company with a theefe hateth his owne soule, he heareth blessinges, and telleth it not forth.

He that feareth men, shall haue a fall, but who so putteth his trust in the Lorde is without daunger.

Many there be, that seke the princes fauour, but euery mans Judge neat cometh from the Lorde.

The ryghteouse abhorreth the vngodly, but no for those that be in the righte waye, the wycked hate them. B

A A childe that hepeth the worde, shal be without destruccyon. A

The pureness of the worde of God, and what we oughte to requyre, of God, with certeyne wonderful thynges that are in this worlde.

CAPI. XXX.

THe wordes of Agur the sonne of Jaket, and the prophecie that the same man spake vnto Ithiel, euen vnto Ithyell, and Uchall, I am more foolyshe then any man, and haue no mans vnderstandyng, I neuer learned wysdome nor had knowledge of holy thynges. A

Who hath clymed vp into heuene

Who hath come downe from thence?
Who hathe holden the wynde faste in his handes?
Who hath comprehended the waters in a garmente?
Who hathe sette all the endes of the worlde?
What is his name, or his sones name Canst thou tell?

Psal.xix.c. ¶ All the wordes of God are pure and cleane, for he is a shylde vnto all them, that put their truste in hym.

Deu.iiij.a and.xij.d. ¶ put thou nothynge vnto hys worde, leste he reprone the, & thou be founde a lyer.

B Two thynges haue I requyred of the, that thou wylt not denye me before I dye.
Remoue fro me vanyte and lyes, geue me neither powertie, nor ryches, only graūte me a necessary liuynge.
Leste yf I be to full, I denye the, and saye ¶ who is the Lorde?

Lyp. v.c. Deu.viij.c and.xi.c. Iob xij.b. And leste I beyng constreyned throwe powertie, fall vnto stealynge, and take the name of my God in vayne.

Ecclꝰ. Rebuke not a seruaūt vnto his master, leste he speake euell of the, & thou be hurte.

Theare is a Generacyon that curseth their father, and doth not blesse their mother.

Theare is a Generacyon that thynke them selues clene, and yet is not clensed from their fylthynesse.

Theare is a Generacyon that hathe a proude

proude loke, and doth caste vp theyre eye lydes.

There is a generacyon whose teeth are swerdes, and with theyr chawebones they consume and deuoure the symple of the earth, and the poore from amonge men.

The horse leach hath two daughters crying bring hyther, bring hither.

There be thre thynges that are neuer satysfyed, and the fourthe saythe neuer hoo. C

The grave, womans wombe, and the earth that is neuer satisfyed with water yonnigh.

As for fyre, it saythe neuer hoo.

Who so laugheth his father to scorne and setteth his mothers commaundement at nought, the rauens pyke out his eyes in the valleye, and deuoured be he of the yonge Aegles. Exo. 21.b. Deu. 27.6.

Theare be thre thynges to hye for me, and as for the fourth, it passeth my knowledge.

The waye of an Aegle in the ayre, the waye of a Serpent ouer a stone, the waye of a shyppe in the sea, and the waye of a man with a yonge woman.

Suche is the waye also of a wyfe that breaketh wedlocke, whiche wypeth her mouth, lyke as why she hath eaten, and saythe, As for me, I haue doone no harme.

Thorowe thre thinges the earth is disquieted, and the fourth maye it not beare.

Thorowe a seruaunt that beareth rule

thorowe a foole that hath to moch bread thorowe an ydell housewyfe, and thorowe an handmayden that is heyre to her maistresse.

D These be foure thynges in the earthe, the whiche are very lytle, but in wysdome they excede the wyse.

Pro. vi.a. The emmettes are but weake people, yet gather they theyre meate together in the haruest.

The Conyes are but a febie folke, yet make they theyre couches amonge the rockes.

The Grashoppers haue not a guyde, yet go they forth together by heapes.

The spider laboureth with her handes and is in Kynges places.

There be thre thynges that go stylly, but the goynge of the fourth is the godlyest of all.

A Lyon, whiche is strongest amonge beastes, and geueth place to no man.

A greyhound stronge in the hinder partes: A ramme also, and a Kynge, agaynst whome no man aryseth vp.

Yf thou haste done folyshly whan thou waste in hye estate, or yf thou haste taken euell councel, then laye thyne hand vpon thy mouth.

Who so chyrneth mylke, maketh butter, and he that rubbeth his nose, maketh it blede, and he that causeth wrathe, bryngeth forthe stryfe.

The

The wordes of Kyng Lamuell and the lesson that his mother taught hym.

Kynges ought to iudge iustely. The propertye of an honest maryed wyfe.

CAPI. XXXI.

MY sonne, thou sonne of my bodye, O my deare beloued Sonne, geue not ouer thy strengthe vnto wemenne, whiche are the destruccyon euen of Kynges. A

O Lamuel, geue Kynges no wyne, geue Kynges & prynces no stronge drynke lest they drynke dronken forget the lawe, and regarde not the cause of the poore, and of all such as be in powertye. B

Geue stronge drynke vnto suche as be condempned to death, and wyne vnto those that mourne that they maye drynke & forget theyr misery and aduersyte.

Be thou an aduocate to stand in my cause, to speake for suche as be domme and in exiles. C

Open thy mouthe, defende the mynne that is lawfull and ryght, and the cause of the poore and helpelesse.

B Who so fyndeth an honeste fayethfull woman, she is much more worth the perle

The herte of her husband maye safely truste in her, so that he shall haue no nede of spoyles.

She wyll do hym good and not euel al the dayes of her lyfe.

She occupyeth wull and flaxe, and laboureth gladly with her handes.

She is lyke a marchaunts shyp that bryngeth her vitayles from a farre.

She is vp in the ryghte season, to gyue mete for her housholde, and fode for her maydens.

A She consydereth lande, and byeth it and with the frute of her handes she plan teth a vyneyarde.

She gyrdeth her loynes with strength, and courageth her armes.

And yf she perceyue that her hensware doth good her candle goeth not out by ryghte.

C She layeth her fyngers to the spyndle and her hande taketh holde of the dystaf.

She openeth her hande to the poore, yee she stretcheth forth her handes to such as haue nede.

She feareth not that the colde of wynter shall hurte her house, for all her housholde folkes are double clothed.

She maketh her selfe fayer ornamentes

her clothyng is whyte silke and purple.
her husbande is worshypped when he is in the gates, when he ruleth amongest the rulers of the lande.
She maketh clothes of silke and selleth it, and deliuereth a girdle vnto the marchaunte.
Strength and honour is her clothyng, and in the latter daye she shall reioyce.
She openeth her mouth with wisdome and in her tonge is the lawe of grace.
She loketh well to the wayes of her houshold, and eateth not her breade with idelnes.
Her children ryse vp and call her blessed, and her husband shal make much of her.
Many daughters there be that gather riches together, but thou goest aboue them all.
Beawtie is a vayne thynge, and a pleasant thynge is fayrenes, but a woman that feareth the lorde, she is worthy to be praysed.
Geue her of the fruite of her handes, and let her owne workes prayse her in the gates.

The Ende of the Prouerbes of Salomon

The boke of the Preacher, otherwyse called Ecclesiastes

THE WORDES OF THE PREACHER, the sonne of Dauid kynge in Ierusalem.

A

Eccle.xii.c

VAnite of vanites, sayth the Preacher, vanite of vanites, all is vanite. What auayleth a man all the labour which he taketh vnder the sonne? One generacion passeth awaye, an other cõmeth, but the earth abydeth styll. The Sunne aryseth, the sunne goeth downe, and resteth where he ariseth.

B

The wynde goeth toward the South, and fetcheth about vnto the North, and so turneth, and turneth, and commeth againe where it was before. All floudes runne into the see, and yet

Iob.xxiij.b

the

the see is not fylled, for lose vnto whan place the waters ranne, thyther they com to flowe agayne. All thynges are so harde that no man can expresse them. The eye is not satisfyed with syght, the eare is not fylled with hearynge. The thynge that hathe bene, cometh to passe agayne, and the thyng that hathe be done, is done agayne, there is no newe thyng vnder the sunne. Is there any thyng wherof it maye be sayde, lo, this is newe? For it was longe agoo in the tymes that haue bene before vs. There is no remembraunce of them that are past, so of them that shall come, shall there be any remembraunce amonge them that come after. I Salomon was kynge ouer Israel in Jerusalem, and dyd applye my mynde to seke out and searche for the knowledge of all thynges that are done vnder heuen. Suche trauayle and labour hathe God geuen vnto the children of men, to exercyse them selues therin. I haue considered all the thynges that come to passe vnder the Sunne, and lo, they are all vayne and vexacion of mynde. That crooked can not be made streyght, and the fawte cannot be nombred. I commoned with myne owne herte sayenge, lo I am come to great estate, and haue gotten more wysdome, then all they that haue bene before me in Jerusalem. Yea my herte hath had the experience of wysdome and knowledge, therfore I applyed

Pro.xvij.c
Ec.xliij.b.
Eccle.vij.b

A

B

C

D

E

F

F.v. I applyed

I applyed my minde, that I myght know what were wysdome and vnderstandinge, what were errour and folishnesse. And I perceyued, that this also was but a vexacyon of mynde, for where muche wisdome is there is also greate trauayle and disquyetnesse, and he that getteth knowledge getteth sorowe.

Aboundaunce of ryches, of pleasure and of buyldyng are vayne thynges.

CAP. II.

THEN sayde I thus in my herte, Nowe goo to, I wyll take me ease, and haue good dayes. But lo, that is vanyte also, as for muche that I sayde vnto laughter, thou art mad, and to myrth, what doest thou?

So I thought in my hert, to withdraw my flesshe from wyne, to applye my mynde vnto wysdome, to comprehende folisshenesse vntyl the tyme that I myght se what were best for men to do so long as they lyue vnder heuen. I made goodly workes, I buylded me houses, I planted vineyardes, I made me orcheyardes and gardeins of pleasure, and planted trees in them of all maner fruytes. I made poles of water, to water therwith the grene and fruytful trees wyth all. I bought seruauntes and maydens, and had a great housholde. As for catel, I hepe I had more substaunce of them, then all they

they that were before me in Ierusalem. I gathered syluer and golde together, euen a treasure of kynges and landes. I prouided me syngers & women, whiche could be playe of instrumentes, to make me myrth and pastyme. I gate me psalteries and tonges of many kyne. And I was greater & more worthy, then all they predecessours in Ierusalem. For wyssdome remayned with me and loke what soeuer myne eyes desyred, I let them haue it, and wherin so euer my hert delyted, or had any pleasure, I withholde it not from it. Thus my hert reioyced in all that I dyd, and thys was my portyon of all my trauayle. But when I considered all the workes that my handes had wrought, and all the labour that I had taken therin, lo, all was but vanitie & vexacyon of mynde, and nothynge of any value vnder the sunne. Then turned I me to consyder wysdome, errour, and foolyshnesse. For what is he among me, that myght be compared to me the Kyng in such workes? And I sawe, that myne excellency foolyshnes, as darknes doth darknes. For a wise man hath his eyes in his heed but the foole goeth in the darke. I perceyued also, that they both had one ende.

Then thought I in my mynde, Yf it happen vnto the foole as it doth vnto me, what auayleth me the to labour any more for wisdomes sake? So I concluded within my herte, that thys also was but vanitye. For the wyse are euer as lyte in remembraunce

traunce as the foolyshe, and al the payne
for to come shalbe forgotten, yet the wyse
man dyeth as well as the foole. Thus be-
ganne I to be wery of my lyfe, in so much
that I coulde awaye with nothynge that
is done vnder the Sunne, for all was bute
vanytie and vexacyon of mynde. Yet I
was very of all my labour, whyche I had
taken vnder the Sunne, because I shulde
be fayne to leaue them vnto an other man
that cōmeth after me, And who knoweth
whether he shalbe a wyse man or a fooler
And yet shal he be loude ouer all my labours
which I with suche wysdome, haue taken
vnder the Sunne. This is also a vayne
thynge. So I tourned me to retreyne my
mynde from all suche traueyle, as I toke
vnder the Sunne, for so muche as a man
shulde very hym selfe with wysdome, with
vnderstandyng, and ordinaūce, and yet
be fayne to leaue his labours vnto no-
ther eyght neuer I were for them. This is
also a vayne thynge and great mischefe
for what getteth a man of all his labour
and trauayle of his mynde, wherwith he trauay-
leth vnder the Sunne, for his dayes are sorowe,
and his trauayle all the dayes of his lyfe
in so much that his herte cannot rest in
the nyght, and this is also a vayne thynge. Ecclesi. v. d.

Is it not better then for a man to eate
and drynke, and his Soule to be merry in his
labours? Yet I saw that this also was a
gyfte of god, For who so wyl eate or fynde
delyte to lyue vnlike then I. And whyle he
geueth

gueth vnto man, what it pleaseth hym, whether it be wysdome, vnderstandynge, or gladnes. But vnto the synner he geueth vexacyon, and superfluous care, that he maye gather & heape togeather the thynge that afterwardes shalbe geuen vnto hym, whome it pleaseth God. This is nowe a vayne thynge, yee a very disquietnesse and veracyon of mynde.

¶ All thynges come in theyr tyme, and passe awaye in theyr tyme.

CAPI. III.

EVERY thynge hath a tyme, yee al that is vnder the heuen, hath his conuenyent season.

There is a tyme to be borne, and a tyme to dye. Theare is a tyme to plant, & a tyme to pluke vp the thynge that is planted.

A tyme to sleye, and a tyme to make whole.

A tyme to breake downe, and a tyme to buylde vp.

A tyme to wepe, and a tyme to laugh.

A tyme to mourne, & a tyme to daunce.

A tyme to cast awaye stones, & a tyme to gather stones togeather.

A tyme to embrace, and a tyme to refrayne from embracynge.

A tyme to wynne, and a tyme to leese.

A tyme

A tyme to spare, and a tyme to spende
A tyme to cutte in peces, and a time to
B sowe together.
Eccle.fr.a ✠ A tyme to kepe scylence, and a tyme
31.d.32.a. to speake.
A tyme to loue, and a tyme to hate.
A tyme of warre, and a tyme of peace.
What hath a man els that dothe any
thyng, but werynesse and labour? For as
touchynge the trauayle and carefulnesse
whiche God hathe geuen vnto men, I se
that he hathe geuen it them, to be exercy-
sed in it. All this hath he ordeyned man
ueylous goodly, to euerye thynge his due
tyme. he hath planted ignorannce also in
the hertes of men, that they shulde not ex-
preyende the ground of his workes, which
h doth from the begynnynge to the ende.
C So I perceyued, that in these thynges
there is nothyng better for a man, then to
be mery and to doo well so longe as he ly-
ueth. For all that a man eateth and drin-
keth, yee what so euer a man enioyeth of
al his labour, that same is a gyfte of god.
I consydered also that what so euer God
dothe, it continueth for euer, and that no
thyng can be put vnto it, nor taken from it:
and that God dothe it to the intente, that
Eccle. 1.d. men shulde feare hym. ✠ The thyng that
hath bene, is nowe, and the thyng that is for
to come, hath bene afore tyme, for god re-
storeth agayne the thynge that was paste.
Moreouer, I sawe vnder the Sonne vn-
godlynesse in the steade of Judgement, &
iniquytie

iniquyte in steade of ryghteousnes. Then thought I in my mynde, God shall seperate the ryghteous from the vngodly, and ther shall be the tyme and iugement of al counceles & workes. I comened with myne owne hert also, concernyng the chyldren of men, howe god hath chosen them, and yet letteth them to apere as though they were beastes, for it happeneth vnto men as it doth vnto beastes, and as the one dyeth, so dyeth the other, yee they have both one maner of breath, so that (in this) a man hath no preeminence aboue a beast, but al are subdued vnto vanite. They go all vnto one place, for as they be all of duste, so shall they all turne vnto dust agayne. Sapi. iij.

Who knoweth the spiryte of man that goeth vpwarde, and the breath of the beaste that goeth downe in to the earthe? Wherfore I perceaue, that theare is noe thynge better for a man, then to be ioyfull in his labour, for that is his porcyon. But who wyll bringe hym to se the thyng that shall come after hym?

The mysteries of the innocent. The superfluous labours of men. The wyfe that is poore and wyse.

CAPI. III.

SO I turned me, and consydered al the violent wronges that is done vnder the Sunne, and beholde the teares of suche as were oppressed, and there- Abac. i.b. Eccle. v.b.

was

was no man to comfort them, or that wold
deliuer, and defende them from the violence
of theyr oppressours. Wherfore I Iudge
those that are deed, to be more happie, than
suche as be alyue, yet hym that is yet vn-
borne to be better at ease then they both,
because he seeth not the miserable workes
that are doone vnder the Sunne.

B Agayne, I sawe that all trauayle and
diligence of labour was hated of euery
man. This is also a vayne thynge, and a
veracyon of mynde. The foole folderth his
handes togethers, and eateth vp his owne
flesshe. One handefull is better with rest,
then both the handes ful with labour and
trauayle of mynde. Moreouer, I turned me
and beholde yet an other vanite vnder the
Sunne. There is one man, no mo but hym
selfe alone, hauynge neither chylde nor bro-
ther yet is there no ende of his careful tra-
uayle, his eyes can nat be satisfyed with
ryches, (yet dothe he not remember) him
selfe, and saye. For whome do I trauayle
C trauayle? For whose pleasure do I thus con-
sume away my lyfe? This is also a vayne
and myserable thyng. Therfore, two are
better then one, for they maye well enioye
the profyte of theyr labour. For if one of
them fall, hys com[illegible] anyon helpeth him vp
agayne: But wo is him that is alone, for
if he fal, he hath not another to helpe him
vp. Agayne, yf two slepe togethers, they
are warme, but how can a body be warme
alone? One maye be ouercome, but two
maye

mayre make resistaunce. A thre folde thred is not lyghtly broken. A poore wyse chylde bet-
ter then an olde kynge that foteth/and cannot beware in tyme to come. C. Some one cometh out of prison/ and is made a kyng: and an other which is borne in the kyngdome, commeth vnto pouertie. And I perceyued, that all men liuynge vnder the Sunne, go with the seconde chylde, that cometh vp in the steade of the other. As for the people that haue bene before hym, and that come after him they are innumerable: & is not their ioye the greater thorow hym. This is also a vayne thynge and a veracyon of mynde. When thou comest in to the house of god kepe thy foote and drawe nye, that thou mayst heare, & that is better then the offeringes of fooles, for they know not what euell they do.

A monicyon to be ware of rashe commu-
nicacyon.

We ought not to meruayle at the oppressyon of the poore.

The couetous is neuer satisfyed with his ryches.

CAPI. V.

A

Be not hastye with thy mouth, and let not thyne hert speake any thynge rashely before god. For god is in heuen, and thou vpon earthe, therfore let thy wordes be few. For where much care-

D

Gen. 41. b
1. Re. xvi. c
3. Re. xiii. c
ij par. 33 c
iiij. Regus
xxv. a.

1. Re. xxv.

fulnesse is, there are many dreames, and where many wordes are, there men mayst heare fooles. ¶ Yf thou make a vowe vn-
Deu.23.d to God, be not slacke to performe it. As
Baruc.6c for fooly the vowes, he hath no pleasure in them. Yf thou promyse any thynge, paye it: for better it is that thou make no vowe then that thou shuldest promyse, and not paye. ¶ Suffer not thy mouthe to cause thy flesshe for to synne, neyther saye thou before the angel, that it is thy ignorauncy. For then God wyll be angrye at thy voice and destroye all the workes of thyne handes. And where as are many dremes and many wordes, there are also dyuers vanities: but loke that thou feare God.

B ¶ Yf thou seyst the poore to be oppressed
Eccle.4.a and wrongefully dealte withall, so that iu-
Abac.1.a. styce, and the ryghte of the lawe is wythsted in the lande, maruayle not thou at suche a thyng, for one greate man kepeth vouthe with an other, and the myghtye helpe them selues togyther. The whole lande also with the feldes, and all that is therin, is in subiection and bondage vnto the kynge. He that loueth money, wyll neuer be satisfyed with money: and who so delyteth in ryches, shall haue no profyte therof. This is also a vayne thynge.

Where as much ryches is, there are many also that spende theym awaye. And
C what pleasure more hath he that possesseth theym, sauynge that he maye loke vpon them with his eyes? A labourynge man sleapeth

sleepeth swetly, whether it be lytle or much
that he eateth, but the aboundance of the
ryche, wyll not suffer hym to sleape. Yet is
there a sore plage, whiche I haue sene vn-
der the Sunne (namely) ryches kept to the
hurte of hym that hath them in possessyon
for oftymes they perysshe with his great
mysserie and trouble, & yf he haue a chylde
it getteth nothynge. ✠ Lyke as he came Job.i.d.
naked out of his mothers wombe, so go- Ti. vj.d.
eth he thyther agayne, and caryeth no-
thyng awaye with him of all his laboure.
This is a myserable plage, that he shall
go awaye euen as he came. What bet- D
terth it him, then that he hath laboured in
the wynde? All the dayes of his lyfe also
he eyd eate in the darke, with greate ſ Eccle.ij.d.
hunelle, ſyckneſſe, and ſorowe. ✠ Th-
fore me thynke it a better and a fay-
thynge, a man to eate and drynke, and to
be refreshed of all his labour, that he ta-
keth vnder the Sunne all the dayes of his
lyfe, wich god geueth him, for this is his
portion. For vnto whose ſoeuer god geueth
rychelle, goodes, & pow he geueth it
hym to enioye it, & take it for his
eyon, and to be refreshed of his la-
bour: this is the gyfte of God.
or he thynketh not h ich
Howe longe he shall
lyue, for ſo
much
as God fylleth his h with gla
nes.

The miserye of the ryche and couetous. The differēce of a foole and a wyse man.

CAPI. VI.

A THERE is yet a plage whiche I beheelde vnder the Sunne, and it is a generall thyng amonge men when God geueth a man ryches, goodes, and honoure, so that he wanteth nothyng of al that his hert can desyre: and yet god geueth hym not leue to enioye the same, but an other man spendeth them. This is a vayne thynge and a myserable plage. B Yf a man begette an hundred chyldrenne, and lyue many yeares, so that his dayes are many in nomber, and yet can not enioye hys good, neyther be buryed, as for him I saye, that an vntimely byrth is better then he. For he commeth to naught, and goeth his waye into darknes, & his name is forgotten. Moreouer he seeth not the sunne, and knoweth not of it: and yet hath he more rest then the other. Yee though he liued two thousande yeres, yet hath he no ioye. Cōmeth not all to one place? C All the laboure that a man taketh, is for hym selfe, and yet his desyre is neuer fulfilled after hys mynde. For what hath the wyse more then the foole? What helpeth it the poore, that he knoweth to walke D before the lyuyng? The syght of the eyes is better then that the soule should so depart away. Howbeyt, this is also a vayne

vayne thyng and a disquietnes of mynde. The thynge that hath bene, is named already, and knowne that it is euen man himselfe: neyther maye he go to law with him that is mygh[t]yer then he. Many thynges there be that increase vanytie, and what hath a man eftes. For who knoweth what is good for man liuynge, in the dayes of his vayne lyfe, whiche is but a shadowe? Or who wyll tell a man, what shall happen after hym vnder the Sunne?

That whiche passeth out strengthes and wytt a ought ye not to seke after.

CAPI. VII.

A Good name is more worth then a precyous oyntement, and the daye of deathe is better then the daye of byrthe. It is better to go into the house of mournyng, then into a banketyng house. For there is the ende of all men, and he that is lyuynge, taketh it to herte. It is better to be sorye then to laughe, for when the countenaunce is heuy, the herte is reformed. The herte of the wyse is in the mournynge house, but the herte of the foolyshe is in the house of mirth. It is better to geue eare to the chastenynge of a wyse man, then to heare the songe of fooles. For the laughyng of fooles is lyke the crackynge of thornes vnder a potte. And that is but a vayne thynge. Who so doeth wronge, maketh a wyse man to go out of his wytte, and destroyeth a gentle herte.

A Pro.xvii.a Cant.i.a.

Pro.17.a

the ende of a thyng is better then the be-
gynnynge. The pacyent of herte is bet-
ter then the hye mynded. Be not hastely
angrye in thy mynde, for wrath resteth in
the bosome of fooles. Saye not thou:

B What is the cause, that the dayes of the
olde tyme were better, then they that be
nowe? for that were no wyse question.
Wysdome is better then ryches, ye much
more worthe then the eye lyght. For wys-
dome defendeth as well as monye, and
the excellent knowledge and wysdome gy-
ueth lyfe vnto hym that hathe it in poss-
syon. Consyder the worke of God, howe
that no man can make the thyng straight
whiche he maketh croked. Use well the
tyme of prosperyte, and remember the ty-
me of aduersytie, for God maketh the one by
the other, to that a man can fynd nothyng
elles. All thynges haue I considered in
C the tyme of my vanytie that the Just man
perysheth for his ryghteousnesse sake, and
the vngodly lyueth in his wyckednesse.
Ro.xij.c. Therfore be thou nether to ryghteous,
nor ouer wyse, that thou perysshe not, be
nether to vngyghtious also not to foolysh
leest thou dye before thy tyme. It is good
for the to take holde of this, and not to let
that goo out of thy hande. For he that fea-
reth God, shall escape them all. Wys-
dome geueth more courage vnto the wyse,
3.Re.k.c then ten myghtye men of the cyte: for
2.Para 6.f there is not one Just vpon earth that doth
Pro 20.b. good and synneth not. Take not hede vn-
1.Ihn.1.d

to all

to euery worde that is spoken, leest thou
heare thy seruaunt curse the: for thyne
owne hert knoweth, that thou thy selfe al-
so hast oftymes spoken euell by other men
All theis thynges haue I proued in wys-
dome I wyll I sayde be wyse, & but the Iob. 28.c.
went farther fro me then I he was before,
yee, and so depe that I myght not reache
vnto her. I applyed my mynde vnto D
knowledge, and to seke out sycence, wys-
dome, and vnderstandynge: to knowe the
folysshnes of the vngodly, and the errour Pro. vii.b
of dotyng foolys. And I founde, that & a
woman is vnterer then deathe: for she is a
very angle, her hert is a net, and her han-
des are cheynes. Who so pleaseth God,
shall escape from her, but the synner wyll
be taken with her. Beholde sayth the
preacher, this haue I diligently sercheed out & proued, that I myght
come by knowledge: which as
yet I seke, & finde it not.
Among a thousand
men I haue
founde
one, but not one wo-man amonge all. Lo,
this
only haue I founde, that & god Genes. i.b
made man Just, and vpright
but they sought ma-
ny inuency
ons.

The Kynges cõmaundement ought to be obeyed. Gladnes is one of the chefe thynges vnder the Sunne.

CAPI. VIII.

Pro.xvii.d. Iob.xi.d.

A Who is wyse? Who hathe knowledge to make answere? A mans wysdome maketh his face to shyne, but malyce putteth it out of fauoure. I muste kepe the Kynges commaundemente, and the ore that I haue made vnto God. Be not hastye to go out of his syghte, and se thou continue in no euell thynge: for what so euer it pleaseth hym, that dothe he. Lyke as when a kynge geueth a charge, his cõmaundemente is mighty: Euen so, who maye saye vnto hym: what doste thou? Who so kepeth the cõmaundemente, shall fele no harme, but a wyse mans hert discerneth the tyme and maner. For euery thynge hath oportunyte and iudgment, and this is the thyng that maketh men full of carefulnes and sorowe. And why? A man knoweth not what is for to come, for who wyll tell hym? Iob.ir.b. Eccl.18.a. Neyther is there any man that hath power ouer the spirite, to kepe in the spirite, not to haue any power in the tyme of deathe: it is not he also that can make an ende of the battayle, neyther maye vngodlynes delyuer them that medle with yll. All these thynges haue I considered and applyed

applyed my mynde vnto euery worke that is done vnder the Sunne: howe one man hath lordshyp vpon an other to his owne harme. For I haue ofte sene the vngodly brought to theyre graues, and taken from the holy place in so much that they were forgate in the cyte, where they were had in so hye and greate reputacyon. This is also a vayne thynge. Because nowe that euell workes are not hastely punyshed, the herte of man geuen hym selfe ouer vnto wyckednesse. But though an euell persone offende an hundred tymes, and haue a longe lyfe yet am I suer, that it shall go wel with them that feare God, because they haue hym before their eyes. Agayne, as for the vngodly, it shall not be well with hym, neither shall he prolonge his dayes vpon earth, but as a shadowe so shall he be that feareth not god. Yet is there a vanyte vpon earthe. There be iuste men, vnto whom it happeneth, as though they had done the workes of the vngodly. Agayne, there be vngodly, vnto whome it goeth as though they had done the workes of the righteous. This haue I called also a vayne thyng. Therefore I counsayled mesle, because a man hath no better thyng vnder the Sunne, then to eate and drynke and to be mery: for that shall he haue of his labour all the dayes of his lyfe, which God geueth hym vnder the Sunne. And so I applyed my mynde to learne wysedome, and to knowe the trauayle that is in the

Psalmus. xxxvij. c.

C

D

sholde (and that of such a fassion / that I shulde
fered not myne eyes to sleape neither daye
nor nyght / I vnderstode of all the workes
of God, but it is not possyble for a man to
attayne vnto the workes that are done vn
der the Sunne: and though he bestowe his
labour to seke them out, yet can he not
reache vnto them: yee though a wyse man
wolde vndertake to knowe them, yet shall
he not fynde them.

A man wotteth not by the righteous
nes of his own workes, whether he be wor
thye of loue or hate. A man ought to lyue
merely with his wyfe. A pleasyse of wyckes

CAP. IX.

FOR all these thynges
purposed I in my mynde
to seke out, The righte-
ous and wyse, yee and
theyre Seruauntes also
are in the hande of God,
and yet is there lyke no
man, that knoweth either
loue or hate, but all thynges are before
them. It happeneth vnto one as vnto an
other. It goeth with the righteous as with
the vngodly: & with the good and cleane
as with the vncleane: with hym that sa
creficeth, as with hym that offereth not,
lyke as it goeth with the vertuous, so
goeth it also vnto the Synner. Also it
happeneth vnto the perjured, so happe-
neth

with

neth it also vnto hym that is afrayde to be louynge. Amonge all thynges that come to passe vnder the Sunne, this is a mysery that it happeneth vnto all a lyke. Agayn is the cause also that the hertes of men are ful of wyckednes, & mad foolyshnesse is in theyre hertes as longe as they lyue, vntyll they dye. And why? As longe as a man lyueth, he is careles, for a quycke dogge is aye thenne a better then a dead Lyon. For they that be lyuynge, know that they shal dye, but they that be deed know nothyng, neyther desyre they any more. For theyr memoryall is forgotten, so that they be neyther loued, hated, nor enuyed, ney hir haue they any more parte in the worlde, in al that is done vnder the Sunne. Go thou thy waye then, eate thy breade with ioye, & drynke thy wyne with a glad herte, for thy workes please God. Let thy garmentes be alwaye whyte, and let thy heed lacke none ointment. Ma. vi. b. Pro. v. c.

Lyue ioyfully with thy wyfe whome thou louest, all the dayes of thy lyfe, whiche is but vayne, that God geueth the vnder the Sunne, all thy dayes of thy vanytie, for that is thy portyon in this lyfe, & of all thy labour and trauayle that thou takest vnder the Sunne. Whatsoeuer thou takest in hand to do that do with all thy power, for in the graue thou goest to, there is neither worke, counsel, knowlege nor wysdome. So I turned me vnto other thynges vnder the sunne, & I sawe that in

B

C

runnynge

runnyng, it helpeth not to be ſwyfte: in bat-
tayle, it helpeth not to be ſtrong: to fedyng
it helpeth not to be wyſe: to ryches, it hel-
peth not to be luttell: to be had in fauour,
it helpeth not to be cunnynge: but that all
Luke.21.b lyeth in tyme and fortune. For ✠ a man
knoweth not his tyme, but lyke as the fyſ-
ſes are taken with the angle, and as the byr-
des are catched with the ſnare. Euen ſo
are men taken in the parlous tyme, when
it cōmeth ſodenly vpon them. This wyſ-
D dome haue I ſene also vnder the Sunne,
and me thought it a great myracle. There
was a lytell Cytie, and a fewe men within
it: ſo there came a greate Kynge and be-
ſeged it, and made greate bulwarkes a-
gainſt it. And in the cytie there was foūde
a poore man, but he was wyſe, which with
his wyſdome delyuered the Cytie: yet was
there no bodye, that had eny reſpecte vn-
to ſuche a ſymple man. Then ſayde
I, wyſdome is better then ſtrengthe.
Neuertheleſſe, a ſymple mans
wyſdom is deſpyſed, and
his wordes are not
hearde. ✠ wyſe
mans coun
cell that
is folowed in ſcyence, is far abouē the
crienge of a capteyne amonge foles.
Sap. vij. a ✠ For wyſdom is better thē har-
3. Re. 2. c. neſſe, but one vnthryft alone,
4. Re. 17. c. deſtroyeth muche
good.

The

The difference betwyxte a foole and a wyse man. Fortunate and happye is that Realme whiche hath a wyse prynce.

CAPI. X.

A Deed flye doth corrupte swete oint ment and maketh it to stynke. Euen so ofttymes he that is made of for wysdome and honour, is abhoured: because of a lytle foolyshnes. A wyse mans herte is vpon the ryghte hande, but a fooles herte is vpon the lefte. A dotynge foole thynketh, that euery man dothe as foolyshely as hym selfe. If a princypall spirite be geuen the to beare rule, & be not neclygente then in thyne office: for he that can take cure of hym selfe, auoydeth greate offences. An other plage is ther, whiche I haue sene vnder the sun, namely the ignorannce that is commenly amonge princes, in that a foole sytteth in greate dignite, and the ryche are sette downe beneth. I haue sene seruaunte ryde vpon horses, and princes goynge vpon theyre fete as it were seruauntes. A But he that dyggeth vp a pytte, shall fall therin hym selfe, & who so breaketh downe the hedge, a serpent shall byte hym. Who so remoueth stones, shall haue trauayle withall, and he that heweth woode, shall be hurte therwith. When an yron is blonte, and the poynte not sharpened, it must be whet agayne, and that with myghte. Euen so doth wysdome folowe dylygence. A babler of his

A

B

Ro.xij.b.

pro.26.d. & c.27.d.

C

of his tonge is no better, then a Serpent that stynge th without hyll ynge. The wordes out of a wyse mans mouth are gracyous, but the lyppes of a foole wyl destroye hym selfe. The begynnyng of his talkyng is foolyshnesse, and the laste worde of hys mouth is starke madnes. A foole is full of wordes, and a man cannot tell what shall come to passe: who wyll then warne hym of it that shalll folowe after hym? The labaure of the foolyshe is grevoute vnto them, whyle they knowe not howe to go into the cyte. Wo be vnto the (O thou lande) whose kynge is but a chylde, and whose pynces are early at theyre banketres. But wel is the, (O thou lande) whose kyng is come of nobles, and whose pynces eate in due season, for nede lyke, and not for lust. Thorowe slouthfulnesse the balkes fall downe, and thorowe yll handes it raynyeth in at the house. Mesth maketh men to laughe, and a wyne maketh them mery, but vnto money are all thynges obedyent. Wylle the kyng

Psalmus cuij. b.

no euell thy thought, speake no hurte of the ryche in thy pryuy chaumber: for a byrde of the ayre shall betraye thy voyce, and with her fethers shall she bewraye thy wordes.

Ryches

Ryches ought to be destributed vnto the nedy.

Capi. xi.

SENDE thy vytayles ouer the waters, and so shalte thou fynde them after many dayes. Geue a parte amonge seuen, or eyghte, for thou knowest not what myserie shal come vpon earthe. When the cloudes are full, they powre out rayne vpon the earth. And whether the tree fall (whether it be towarde the Southe, or Southe) in what place soeuer it fall, there it tyeth. He that regardeth the wynde, shall not sowe: and he that hathe respecte vnto the cloudes, shall not reape. Howe knowe thou knowest not the waye of the wynde nor howe the bones are knitte in a mothers wombe: Euen so thou knowest not the worke of God, whiche is the worke maysier of all. Cease not thou therfore with thy handes to sowe thy seed, whether it be in the mourninge or in the euentyde, for thou knowest not whether shall prosper, and yf they both take it is better. The lyght is swete, and a pleasaunt thynge is it for the eyes to loke vpon the Sunne. Yf a man lyue many yeres, and be glad in them all, let hym remember the dayes of darknes, which shalbe many: and that for all commeth, all thynges that come out of vanitie. Be glad then O thou yonge man in thy

thy youth, and let thyne herte be mery in thy yong dayes, folow the wayes of thyne owne herte, and the lust of thyne eyes: but be thou sure, that God shall bringe the in to iudgement for all these thynges.

From youth ought we to consydre and regarde the goodnes of God.

CAPI. XII.

PYT away displesure out of thyne herte, and remoue euell from thy body: for childehode and youth is but vanyte. Remember thy maker in thy youthe, or euer the dayes of aduersyte come, and or the yeares drawe nye, when thou shalte saye: I haue not pleasure in them, before the Sunne, the lyghte, the moone, and starres be darkened, and the cloudes turne agayne after the rayne: when the kepers of the house shal tremble, and when the stronge men shal bow them selues: when the mylleres stande styll, because they be fewe: and when the syghte of the wyndowes shal wexe dymme: and the doores in the stretes shalbe shutte, and when the voice of the mylle shalbe layde downe: when men shal ryse vp at the voice of the byrde, and when all the daughters of musyke shalbe brought lowe, when men shall feare in hye places, and be afrayde in the stretes: when the Almonde tree shal florysh, and be laden with the grashopper, and when all lust shal fayle (because when

man goeth to his longe whome, and the mourners go about the streates. Or euer the syluer lace be taken awaye, and or the golden bande be broken: Or the pot be broken at the wel, and the whele vpon the cesterne. Then shal the dust be turned again vnto earth from whence it came, and the spyryte shall returne vnto god, which gaue it. ❧ All is but vanyte (sayth the preacher) all is but playne vanytie. The preacher was yet more wise, and taught the people knowledge: he gaue good hede, sought out the grounde, and set forth many parables. His diligence was to fynde out accepta- D
ble wordes, ryght scripture, and the wor- Hebre. 4. c
des of truthe. For ❧ the wordes of the wyse are lyke pryckes and nayles that go thorow, wherwith men are kepte together for they are geuen of one shepeherde only. Therfore beware (my sonne) that aboue these thou make the not many and innumerable bokes, nor take diuers doctrynes in hande, to wery thy bodye withall. Let vs heare the conclusyon of all thynges. Feare god and kepe his commaundmentes: For that toucheth all men: For God shall iuge all workes and secrete thynges, whether they be good or euell.

C

Eccle. 1. a.

❧ The ende of the boke of the Preacher/ otherwyse called/ ECCLESIASTES.

¶ The Ballet of Ballettes of Salomon / called in laten CANTICVM Canticorum.

: A mystycall songe of the spirytuall and godly loue, betwene chryst the spouse & the chyrche or congregacion his spouselle. Salomon made thys Balade or songe by hym selfe, and his wyfe, the daughter of Pharao, vnder the shadowe of hym selfe figurynge Chryst, and vnder the personne of his wyfe, the Churche.

CAP. PRIMO.

¶ The Spouse of the Churche.

AThat he wold kysse me with the kysses of his mouth: for thy loue is more plesaunte then wyne, and that because of the good and pleasaut sauour. Thy name is a swete smellynge Eccle. 7. a oyntmente, Wherfore the maydens loue the drawe thou me vnto the, we wyll run after the.

¶ The spouse vnto her cõpanyons.

The kyng hath brought me in to hys pleas

vtery chambers. We wyl be glad and re-
toyse in the, we thynke more of thy loue
then of wyne. They that be ryghteous
loue the.

☞ The voyce of the Church in persecucyon.

I am blacke (O ye daughters of Jeru-
salem) lyke as ✠ the tentes of the Cedare-
nes, and ✠ as the hangynges of Salomon
but yet am I faier and wel fauoured with
all. Maruel not at me that I am so blacke
for why the sunne hath shyned vpon me. B
Ge. 25. b.
2. par. 3 ¶

The voyce of the Synagoge.

My mothers childre had euel wyl at me
they made me a keper of the vyneyardes
but myne owne vyneyard haue I not kept.

The voyce of the church to Christ.

Tell me of hym whome my Soule lo-
ueth where thou fedest, where thou makest
theym to reste at the noone daye, for why
shal I be lyke hym, that goeth wronge a-
boute the flockes of thy companyons?

Christ to the Churche.

If thou know not thy selfe (O thou fay-
ereste amonge wemen) then goo thy waye
forth after the fote stepes of the shepe,
and fede thy gotes besyde the shepeherdes
tentes. Unto ✠ the hoost of pharao cha-
rettes haue I compared the, O my loue. C
Exo. 4. c.
Thy chekes and thy throte is bewtyful as
the turtles, and hanged with stringes and
goodly iewelles: a wecke bande of golde

H.2. wyll

wyll we make the with syluer buttons.

☞ The Voyce of the Churche.

When the Kynge sytteth at the table, he shall smell my Nardus: a bondell of Myrre is my loue vnto me: he wyll lye betwyxte my brestes. A cluster of grapes in
D the vineyardes of Engaddy is my loue vnto me. ✠ O howe fayer arte thou (my loue)
Cant. 4. a howe fayer art thou: thou hast doues eyes

☞ Christe to the Churche.

O howe fayer art thou (my beloued) howe well fauoured arte thou?

☞ The Churche to Christe.

Oure bed is decte with floures, the seelyngs of oure houses are of Cedre tree, and our balkes of Cypresse.

CAPI. II.

☞ The voyce of Christe.

AM the Lyly of the
A feilde, and Rose of the
valleyes: as the Rose a
monge the thornes: so
is my loue amonge the
daughters.

☞ The Voyce of the Church.

Like as the apple tre among the trees of the woode, so is my beloued amonge the sunnes. My delyte is to syt vnder his sha-

dowe

dawe, for his frute is swete vnto my throte he bryngeth me into his wyne seller, and louyth me specyally well. Refreshe me with grapes, comfort me with apples, for I am sycke of loue. ✠ His lefte hande lyeth vnder my heed, and his ryght hande shall embrace me. Cant. 8 a

☞ The Voyce of Christe.

✠ I charge you, O ye daughters of Jerusalem by the Roes and hyndes of the felde, that ye make not vp my loue, nor touche her, tyll she be contente her selfe. Cant. ii. b B

☙ The Voyce of the Churche.

Me thynke I heare the voice of my beloued: lo, there cometh he hoppynge vpon the mountaynes, and leapyng ouer the lytle hylles. My beloued is lyke a Roo, or a yonge hart. Beholde, he standeth behynde our wall, he loketh in at the wyndow, and peepeth thorowe the gate. My beloued answered and sayde vnto me. A

¶ The Voyce of Christe.

O stande vp my loue, my beutyful, and come: for lo, the wynter is nowe paste, the rayne is awaye and gone. The floures are come vp in the felde, the tyme of the vynes syngyng is come, and the voyce of the turtle doue is hearde in our lande. C The fygge tree bryngeth forth her fygges and the vines beare blossoms, and haue a good smell. O stande vp my loue my beutyful, and come (O my doue) out of the cau-

nes of the rockes, out of the holes of the wall: O lette me se thy countenaunce and heare thy voyce, for swete is thy voyce, and fayer is thy face.

¶ The voyce agaynste the heresyckes.

Get vs the foxes, yee the lytle foxes, that hurte the vynes, for our vynes beare blosoms.

¶ The voyce of the Churche.

Cant.vi.a

MY loue is myne, and I am hys, which fedeth amonge the roses, vntyl the daye breake, & tyl the shadowes be gone.

Come agayne (O my beloued) and be lyke as a Roo, or a yonge harte vpon the wyle mountaynes.

CAPI. III.

¶ The voyce of the Churche which is chosen out of the Heathenesse.

A BY nyght in my bed I sought hym, whome my Soule loueth: yet diligently I sought I hym but I founde him not. I wyll aryse vp & sought I and go about the cytie, vpon the market, in all the streetes wyll I seke hym whome my Soule loueth: but when I sought hym, I founde hym not. The watchemen all, that go about the cytie, founde me.

¶ The churche speakynge of herself.

B Sawe ye not hym whome my soule loueth? So when I was a lytle paste them, I founde hym whome my soule loueth.

I haue

I haue ofte̅ holde vpon hym, and wyll not let hym go, vntyll I bringe hym into my mothers house, and into her chamber that bare me.

¶ The Voyce of Chryste.

Cant.iij.b.

I charge you, O ye daughters of Ierusalem, by the Roes and hyndes of the felde, that ye wake not vp my loue nor touche her, tyll she be content her selfe.

☞ The Voyce of the Synagoge, marueylinge in it selfe at the Churche of Chryste.

Who is this, that commeth vp out of the wyldernes lyke vapours of smoke, as it were a smel of Myrre, frankencense, and all maner spyces of the Apotecary?

C

¶ The Voyce of the Churche.

Beholde, aboute Salomons bedstede there stande fourtye valeaunt men of the moste myghtye in Israell. They holde swerdes euery one, and are expert in warre. Euery man also hathe his swearde vpon his thyghe, becau[se] of fea[r] in the nyght: Kynge Salomon ha[th] made hym[self] a palace of the wode of Libanus, the pylers are of syluer, the couerynge of golde, the seate of purple, the [bo]unde[s] pleasauntly paued with loue for the daughters of Ierusalem.

D

I

¶ The churche speakynge of Chryste.

Go forth O ye daughters of Sion, and beholde Kynge Salomon in the crowne,

wherwith his mother crowned hym in the daye of his marryage, and in the daye of the gladnesse of his herte.

CAPI. IIII.

☞ The Voyce of Christe.

A Cant. i.d. Cant. vi.a

O Howe fayer arte thou, my loue, howe fayer arte thou? thou haste doues eyes, besyde that which lyeth hyd within. ✠ Thy heary lockes are lyke the well of a flocke of shepe that be shorne vpon mount Silet. ✠ Thy teth are lyke shepe of the same hygnesse, whiche wente vp from the washynge place: where euery one beareth two twines, and not one vnfrutefull amonge them. Thy lyppes are lyke a rose coloured ryband, thy wordes swetely: thy chekes are lyke a pece of a pomgranate, besydes that whiche lyeth hyd within. Thy neche is lyke the tower of Dauid buylded with bulwarkes, whervpon theare hange a thousande shyldes, yee all the weapons of the Seaunces. ✠ Thy two brestes are lyke two twyns of yonge Roes, whiche fede amonge roses.

Cant. vi.a

✠ The spouse speaketh to hym selfe.

O that I myght go to the mountayne of Myrre, and to the hyll of frankensence tyll the daye breake, and tyl the shadowes be paste awaye.

B

☞ The Voyce of Christe speakynge to the Churche.

Thou arte fayer, O my loue, and no spotte

spot there is in the. Come to me from Lybanus O my spouse, come to me from Libanus: loke from the top of Amana, from the toppe of Senir, and Hermon, from the Lyons dennes, and from the mountaynes of the Leopardes. Thou haste wounded my herte, O my syster, my spoute, thou haste wounded my herte, with one of thyne eyes, and with one cheyne of thy necke.

O howe fayer are thy brestes, my syster, my spouse: Thy brestes are more pleasaunte then wyne, and the smell of thyne oyntementes passeth all spyces. Thy lyppes, O my spouse, droppe as the hony combe, yee mylke and hony is vnder thy tonge, and the smell of thy garmentes is lyke the smell of Lybanus. A well lyke gardeyne, is my syster, my spouse, a well kepte watersprynge, and a sealed well. The fruytes that sproute in the, are lyke a verye Paradyse of Pomgranates with swete fruytes: as Cypresse, Nardus, and Saffron, Calamus, and Synamom, with all swete smellynge trees: Myrre, Aloes, and all the best spices, a well of gardens, a well of lyuynge waters, which cume downe from Lybanus.

Vp thou North wynd, come thou South wynde, and blowe vpon my gardeyn, that the smell thereof may be caryed on euery syde: yee that my beloued may come in to my gardeyne, and eate of the swete fruytes that grow ther.

CAPI. V.

℣ Chryste speaketh to the churche.

A I Am come into my garden, O my syster, my spouse: I haue gathered my Myrre with my spyce. I haue eaten my hony with my hony combe, I haue dronke my wyne with my mylke.

℣ Christ speaketh to the Apostles.

Eate, O ye frendes, drynke and be mery, O ye beloued.

℣ The voyce of the Churche.

I sleape, and my herte waketh: I heare the voyce of my beloued, when he knocketh.

℣ Chryste to the churche.

Open to me, O my syster, my loue, my doue, my derlynge: for my heed is full of dewe, and the lockes of my heare are full of the nyghte droppes.

℣ The voyce of the spouesse.

I haue put of my coate, howe can I do it on agayne? I haue washed my feete, how shall I fyle them agayne.

℣ The voyce of the Churche speadynge of Chryste.

B My loue put in his hande at the hole, and my herte was moued within me. I stode vp to open vnto my beloued, and my handes dropped with Myrre, and the Myrre ranne dowae my fyngers vpon the

locke

locke. I opened vnto my beloued, but he was departed and gone his waye.

Nowe when he spake, my herte was gone: I sought hym, but I coulde not fynd hym: I cryed vpon hym, nevertheles, he gaue me no answere.

¶ The Churche complayneth of her persecutours.

So the watchemen that wente aboute the Cytie, founde me, smote me and wounded me. Yee they that kepte the walles, toke awaye my garmente fro me.

¶ The spouse speaketh to her companyons.

I charge you therfore, O ye daughters of Jerusalem, yf ye fynd my beloued, that ye tel hym howe that I am sycke for loue. C

¶ The voyce of the Synagoge

Who is thy loue aboue other louers, O thou fayrest amonge wemen? Or what is thy loue to, more then other louers, that thou chargest vs so strayte?

¶ The churche answereth of Christe.

As for my loue, he is whyte and reed coloured, a synguler personne amonge many thousandes. His heade is as the most fyne golde, the lockes of his heare are bushed, and blacke as a crowe. His eyes are as the eyes of doues by the water brookes washen with mylke, and remayninge in a plentyouse place. His cheekes are lyke a gardeyn bedde, where in the D

Apo-

A potecaryes plante all maner of swete thynges: his lyppes are lyke Roses that droppe Myrre, his handes are full of golde ryuges and precyous stones. his body is as the puer yuery, decte ouer with Saphyres: his legges are as the pyllers of marbell, set vpon sokettes of golde. his face is as Libanus, and as the bewtie of the Cedre trees. his throte is swete, yee he is altogether louely. Suche one is my loue, O ye daughters of Jerusalem, suche one is my loue.

CAPI. VI.

The Boyce of the Synagoge speakynge to the Churche.

WYther is thy loue gone then (O thou fayerest amonge wemen) whyther is thy loue departed? we wyll seke hym with the.

The Boyce of the Churche.

MY loue is gone down into his gardeyn vnto the swete smellynge beddes, that he maye refresh hym selfe in the gardeyn, and gather roses. My loue is myne I am his, which fed th amonge the roses.

The Boyce of Christe to the Churche.

Thou arte pleasaunte (O my loue) euen as louelynesse it selfe; thou arte fayer as Jerusalem, feareful as an armye of men, with

with theyr banners. Turne awaye thyne eyes fro me, for they haue set me on fyre.

Thy heary lockes are lyke a flocke of goates vpon the mount of Gilead. Thy teth are like a flock of shorne shepe, which go out of the washynge place: where euery one beareth two twynnes, and not one vnfruytefull amonge them. Thy chekes are lyke a pece of pomgranate, besydes that whiche lyeth hyd withyn. There are .lx. Quenes. lxxx. wyues, and damoselis without nomber. One is my doue, one is my derlynge. She is the onely beloued of her mother, and dere vnto her that bare her. When the daughters saw her, they sayd she was blessed. Yee the Quenes and wyues praysed her.

Cant.ij.c.

B

iij.Re.iij

C

¶ The voyce of the Synagoge.

What is she this, that peepeth out as the mornynge fayer as the mone, cleare as the sunne, and feareful as an armye of men with theyr baners.

¶ Christe to the Synagoge.

I wente downe into the nut gardeyne, to se what grewe by the brokes, and to loke yf the vyneyarde flouryshed, or yf the pomgranates were shot forth.

¶ The voyce of the Synagoge

I knewe not that my Soule had made me the people that be vnder trybute.

D

¶ Christe to the Synagoge.

What

What wyll ye see in the Sulamyte?
She is like mē of war that be in a daūce.

The Voyce of the Churche callyng agayne the Sinagoge.

Turne agayne, turne agayne, O thou perfecte one: turne agayne, turne agayne, and we wyll loke vpon the.

CAP. I. VII.

Christe to the Churche.

A O HOVVE pleasaunte are thy treadynges with thy shoes, thou Princes daughter? Thy thyghes are lyke a fayer iewell whiche is wroght by a cunnynge workemaster. Thy nauel is lyke a rounde goblette, whiche is neuer without drynke. Thy wombe is lyke a heape of wheate that is sette about with roses. ℟ Thy two breestes are lyke two twynnes of yonge roes. Cant. 4. a

B Thy necke is as it were a tower of yuory: thyne eyes also are lyke the water poles that are in Hesebon, besyde the porte of Bathrabbim: thy nose is lyke the tower of Libanus, which loketh towarde Damascus. That heed that standeth vpon the, is lyke Carmell, and the heare of thy heade is lyke the Kynges purple, folden vp in playtes.

O howe fayer and louely art thou, my darlyng, in pleasures? Thy stature is lyke a palme tree, and thy breestes lyke a cluster of grapes.

The

The ſpouſe ſpeakynge of the roſſe.

I ſayde I wyl clyme vp into the palme tree, and take holde of his braūcheſſe.

The Spouſe ſpeakynge to the ſpouſeſſe.

Thy breeſtes alſo ſhall be as the vyne C
clusters, the ſmel of thy noſtrelles lyke the ſmell of apples, and thy throte lyke the beſte vyne.

This ſhalbe puer and clere for my loue, his lyppes a teth ſhall haue theyr pleſure.

There wyll I turne me vnto my loue, and he ſhall turne hym vnto me.

The Churche ſpeakynge vnto Chryſte.

O come on my loue, we wyll go forth into the felde, and take oure lodgynge in D
the villages. In the mornyng wyll we go ſe the vyneyardes yf it be ſpronge forth, yf the grapes be growne, and yf the pomegranates be ſhot out. There w[illegible] I geue the my breeſtes. [illegible] Mandragoras geue theyre ſmell, and beſyde our dores are all maner of pleaſaunte frutes: bothe newe

and olde: whiche I haue kepte for the, O my beloued

The

¶ The voyce of the Patriarches speakynge of Christe.

A O THAT I myght fynd the without, and kysse the, whome I loue as my brother, whiche sucked my mothers breestes: and that thou wolden not be offended, if I toke the/and brought the into my mothers house: that thou mightest teach me, and that I myght gene the drynke of spyced wyne, and of the swete Cant.ij.a. sappe of my pomgranates. His lefte hande shall be vnder my heade, and his ryghte hande shall embrace me.

¶ The voyce of Christe.

I charge you, O ye daughters of Jerusalem, that ye wake not vp my loue, nor touche her, tyll she be contente her selfe.

The Synagog spekyng of the churche.

What is she this, that cōmeth vp frō the wyldernes, and leneth vpon her louer

¶ The voyce of the spouse, before the spousesse.

I waked the vp amonge th apple trees where thy mother broughte the in to the worlde.

B ¶ The churche speakyng to Christe.

O set me as a seale vpon thyne herte, and as a seale vpon thyne arme: for loue

so myghtye as the death, and gelousy as the hell. Her coales are of fyre, and a very flamme of the Lorde: so that many waters are not able to quenche loue, neyther can ye the streames drowne it. Yee yf a man wolde geue all the good of his house for loue, he shulde counte it nothyng.

☞ Chryste speakynge of the Churche to the Synagoge.

Our syster is but yonge, and hathe no C
brestes: what shall we do for oure syster, whan she shall be spoken for?

☞ The aunswere of Chryste for the Churche.

Yf she be a wall, we shall buylde a syluer bulwerke there vpon, yf she be a dore, we shall fasten her with borders of Cedre tree.

☞ The Churche aunswereth vnto the Synagoge.

I am a wall, and my brestes lyke towers, then was I as one that hath founde fauoure in his sight.

☞ The Synagoge speakynge to the Churche.

Salomon hathe a vineyarde at Baall hamon, and this vyneyarde delyuered he vnto the kepers: that euery one for the fruyte therof shulde geue hym a thousand peces of syluer.

I.. The

☞ The Voyce of Chryste.

My vyneyarde is in my syght: thou (O Salomon) must haue a thousande, and the kepers two hundred with the fruyte. Thou that dwellest in the gardeyns, O let me heare thy voyce, that my companions maye herken to the same.

☞ The Voyce of the Churche speakynge to Chryste.

O get the awaye, my loue, and be as a Roo, or a yonge Derte vpon the swete smellyng mountaynes.

¶ The Ende of the Ballet of Balletes of Salomon called in laten / CANTICVM / Canticorū.

The boke of wysdome.

An exhortacyon for Iudges, and rulers to loue wysdome. The spyryte of wysdome hateth falshed, dissymulacyon, and ypocrysye, reioyseth ouer ryghteousnes, and abhoureth wycked doers.

CAPI. PRIMO.

SET your affeccion vppon wysdõe A
ye that be Iudges of the earthe. Haue a good opynyon of the Lorde, and seke hym in the symplenesse of herte. 2.par.xv.c
For he wyll be founde of them that tempte hym not, and appereth vnto such as put their trust in hym. As for froward thoughtes, they be seperated from God, but veryte (yf it be allowed) reprouyth the vnwyse. And wyse wysdome shall not entre in to a froward soule, not dwell in the bodye that is subdued vnto synne. For the holy goost abhoureth fayned nurtoure, and withdrawyth

hym selfe from the thoughtes that are
without vnderstandynge: and where wyc-
kednesse hathe the vpper hande, he fleeth
from thence. For the spiryte of wysdome
Gala.v.c. is louynge, gentle, and gracyous, and wyl
hane no pleasure in hym that speaketh e-
uyll with his lyppes. For god is a wytnes
Esaie 6.a of his reynes, a trewe searcher out of his
Jerc.23.d herte, and an hearer of his tonge. For the
Act. vij.c. spiryte of the Lorde fylleth the rounde co-
passe of the worlde, and the same that vp-
holdeth all thynges, hathe knowledge al-
so of the voyce.

Therfore he that speaketh vnryghtu-
B ouse thynges, can not be hyd, nether maye
iij.Re.ij.g he escape the Judgement of reprofe. And
Math.6.a wh. ⁊ Inquisicyon shall be made for the
Hebre.4.b thy⁊ zhtes of the vngodly, and the repoute
of ⁊ ⁊ wordes shal come vnto god, so that
his wickednesse shalbe punished. For the
eare of gelousy heareth all thynges, and
the noyse of the grudgynges, shall not be
hyd. Therfore beware of murmur⁊ ze,
whiche is⁊ thynge worthe, and refrayne
Lere.12.a your tonge fro⁊ sclaun⁊ r. For here is no
wor⁊ so darke and ⁊ crete, that it shal go
for nought: and the mouth that speaketh
lyes, slayeth the soule.

C Seke no⁊ your owne deathe t⁊ he er-
Deu.iiij.c rour of you⁊ yfe, be⁊ oye not your selues
thorowe the workes of your owne handes.
For God hath not made deathe, neyther
hath he pleasure in⁊ e destruccyon of the
lyuinge. For he created all thynges, that

they

they myght haue theyr beynge: yet all the people of the earthe hathe he made that they shulde haue helth, that there shulde be no destruccyon in theym, and that the kyngdomme of hell shulde not be vpon earthe (for ryghtuousnesse is euerlastynge and immortall, but vnryghtuousnes bryngeth vengeaunce.) Neuertheleise, the vngodly call her vnto them, both with wordes and workes, and whyle they thynke to haue a frende of her, they come to nought: for the vngodly that are confederat with her and take her parte are worthy of death.

The ymaginacyons and desyres of the wycked, and theyr counsel agaynst the ryghteous.

CAPI. II.

A

FOR the vngodly talke and ymagyne, thus amonge them selues (but not ryghte) The tyme of our life is but shorte and full of trouble, and when a man is once gone he hathe no more to do: not pleasure neither knowe we any man that returneth agayne from hethe. For we are borne of nought, and we shall be hereafter as thoughe we had neuer bene. For oure breath is but smoke in our nostrels, and the wordes as a sparke to moue our herte. As

Job.vij.a. Wat.22.b 1.Cor.15.b

soone as it is out of our body it shalbe very ashes that are

quenched, and our soule shall vanyshe as the softe ayre. Our lyfe shall passe awaye as the trace of a cloude, & come to naughte as the myste that is dryuen awaye with the beames of the Sunne, and put downe with the heate therof. Oure name also shall be forgotten by tyme and tyme, and no man shall haue oure workes in remembraunce.

B For oure tyme is a very shadowe that passeth awaye, and after our ende, there is no returnynge, for it is faste sealed, so that no man commeth agayne. Come on therfore, let vs enioye the pleasures that be present, and let vs tyme vse the creature lyke as in youth. We will fyll our selues with good wyne, and ointment, there shall no floure of the tyme go by vs. We will crowne our selues with roses afore they be withered. There shall be no fayer medowe but our lust shall go therowe it. Let euery one of you be partaker of our voluptuous nesse. Let vs leaue some token of our pleasure in euery place, for that is our portion, & this get we nothynge. Let vs oppresse the poore ryghteous, & vs not spare the widow, nor olde man, let vs not regarde the heedes that are graye for age.

C Let the lawe of ryghteousnesse be our auctority, for the lawe that is feble is nothyng worthe. Therfore let vs persecute the ryghteous, and why? he is not for our profyte, yee he is cleane contrary to our doynges. He checketh vs for offendynge

against

1.pa.xxx.c
Mayr.22b
and.xvi.c
Sapi.v.b.

agaynste the lawe, and sclaundereth vs as transgressours of all nurtour. He maketh hys booste to haue the knowledge of God, ye he calleth hym selfe Gods sonne. Iohñ.7.8
he is the bewrayer of oure thoughtes: It greueth vs also to loke vpon hym, for his lyfe is not lyke other mennes, his wayes are of an other fassyon. He counteth vs but vayne persons, he withdraweth hym selfe from our wayes as from fylthynesse he commendeth greately the latter ende of the Iuste, and maketh hys booste that God is his father. Let vs se then yf his woordes be trewe, let vs proue what shall come vpon hym: so shall we knowe what ende he shall haue. Mlay.7.8

For yf he be the true sonne of God, he will receyue hym and deliuer hym from the handes of hys enemyes. Let vs examen hym with despytefull rebuke and tormentynge, that we maye knowe his dignytie, and proue his pacyence. Lette vs condempne hym with the moste shameful deathe for lyke as he hath spoken, so shall he be rewarded. D Psal.21.8. Wa.27.2. Iere.11.9.

Suche thynges do the vngodly imagyne, and go astraye, for theyr owne wyckednesse hath blynded them. As for the mysteryes of God, they vnderstande them not: they neyther hope for the rewarde of ryghtuousnesse, not regarde the worthyp that holy soules shall haue. For God created man to be vndestructyble, yee after the ymage of his owne likenes made he hym. Gene.1.8. Sen.iii.8. Iohñ.8.8.

34. Neuer

Neuertheleſſe, thorowe enuye of the deuel came deathe vnto the worlde, and they that holde of his ſyde, do as he doth.

The conſeruacyon and aſſuraunce of the ryghtuouſe. The rewarde of the faythfull.

CAPI. III.

A BVT the ſoules of the ryghtuouſe are in the hande of God, and the payne of deathe ſhall not touche them. In the ſyght of the vnwyſe they appeare to dye, and theyre ende is taken for very deſtruccyon. The waye of the ryghtuouſe is iudged to be vtter deſtruccyon, but they are in reſt. And though they ſuffer payne before men, yet is their hope full of immortalytie. They are punyſhed but in fewe thynges, neuertheleſſe, in many thynges ſhall they be well rewarded. For God proueth them, & fyndeth them mete for hym ſelfe: yee as the golde in thy fournace doth he tryeth theym, and receyueth them as a bierne offeryng, and when the tyme is come they ſhal be loked vpon.

Deu.32.a
Sapi.v.a.
Hebre.xi.f

Ro.viii.c.
1.Cor.v.a.
1.Petri.i.c

B The righteous ſhal ſhyne as the ſparkes that ren thorowe the red buſhy. They ſhall iudge the nacyons, and haue dominyon ouer the people, and theyr lorde ſhal raygne for euer. They that put theyr truſt in hym, ſhall vnderſtande the truthe, and ſuche as be fayethfull, ſhall agre vnto hym in loue

Mat.13.e.
Cor.xv.e.
Wiſ.xix.c
1.Co.vi.a.

alone: for hys chosen shall haue grace and peace. But the vngody shalbe punyshed accordynge to theyr owne ymaginacions, for they haue despysed the ryghteous, and forsaken the Lorde. Whoso despyseth wysdome and nurtoure, he is vnhappye, and as for the hope of suche, it is but vayne, theyr labours vnfruteful, and workes vnprofytable. Theyr wyues are vndiscrete, and theyr chyldren mooste vngodly. Theyr creature is cursed. Blessed is rather the baren and vndefyled, whiche hathe not knowen the synfull bedde: she shall haue fruyte in the rewarde of the holy Soules. And blessed is the gelded, whiche with his handes hath wrought no vnryghteousnesse, nor ymagined wycked thynges agaynste God. For vnto hym shall be geuen the specyall gyfte of faythe, and moste acceptable portyon in the temple of God. For glorious is the fruyte of good labours, and the rote of wysdome shall neuer fade awaye. As for the chyldren of aduoutrers, they shall come to nought, and the sede of an vnryghteous bed shalbe rooted out. And though they lyue long, yet shall they be nothyng regarded, and theyr laste age shalbe without honoure.

Wis. xiv.

C

Esaiæ lvi.

D

If synners be hastely, they haue no hope, neyther shall they receyue ought in the daye of knowlege. For horrible is the ende of the vnrighteous.

Of the chaſt generacion of the faithfull, and of theyr felicyte. Of the death of the ryghtuous, and of the condempnacyon of the vnfaythfull.

CAPI. IIII.

A GOOD VE layer is a chaſte generacyon with vertue: The memoryall therof is immortall, for it is knowen with good men. When it is preſent, men take example thereat: and yf it go awaye, yet they deſyre it. It is alwaye crowned and holden in honour and winneth the rewarde of the vndefyled battayle. But the multytude of vngodly chyldren is vnprofytable, and the thyngs that are planted with horedome, ſhall take no depe rote, nor laye any faſte foundacyon.

Jere.17.b
Wala.1.a
Wat.vij.c

Though they be grene in the braunches for a tyme, yet ſhall they be ſhaken with the wynde, for they ſtande not faſte, and thorowe the vehemence of the wynde they ſhalbe roted out. For the vnperfect braunches ſhalbe broken, theyr fruyte ſhall be vnprofytable and ſowre to eate, yee mete for no thynge. And yf all the chyldren that are borne of the wycked, muſt beare recorde of the wyckednesſe agaynſte theyr fathers and mothers, when they be aſked

B

But thoughe the ryghtuous be ouertaken with deuth, yet ſhall he be in reſt. Age is an honourable thynge. Neuertheleſſe it ſtandeth not ouer, in the length of tyme, nor the multytude of yeres: but a mans

Lye.

wyſdome

wysdome is the graye heer, and an vnde-
fyled lyfe is the olde age. He pleased God
and was beloued of hym: so that where
as he lyued amonge sinners, he translated Hebr. xi.
him. Yee sodenly was he taken awaye, to
the entent that wickednes shulde not alter
his vnderstandynge, and that ypocresye
shulde not begyle his soule. For the craftye
bewytchynge of lyca make good thynges
darke, the vnstedfastnes also and wicked-
nesse of voluptuous desyre turne a yde the
vnderstandynge of the symple. Thoughe
he was soone ripe, yet fulfylled he muche
tyme. For his soule pleased God therfore
hasted he to take hym awaye fro amonge
the wycked. This the people see and vn-
derstande not: they lye not vp in the
thynges in theyr hertes, howe that the fa-
vour and mercye of God is to his Sayntes, and that he hathe respect
vnto his chosen.

Thus the righteous that is dead, con-
demneth the vngodly whiche are lyuynge
and yonge: for that is brought to an ende a
the longe lyfe of the vnrighteous. For
they se the ende of the wyse, but they vn-
derstande not what God hath decreed for
hym, and wherfore the Lorde hathe ta-
ken hym awaye. And why they se hym
and despyse hym, but fooles shall God mo-
laughe them to scorne: So that they Psal. lxxiii.
them selues shall dye hereafter (but with-
oute honour) yee vnto shame amonge the
deade for euermore.

Fa

For without any voyce, shall he burne those that be put vp, and remoue theym from the foundacyons, so that they shall be layde waste vnto the hyest. They shall mourne, and theyr memoriall shall perish. So they beynge afrayde shall remember theyr synnes, and theyr owne wyckednesse shall bewraye them.

The constraintnesse of the righteous before theyr persecuters. The hope of the vnfaythfull is vndurable and vayne. The blessednes and fourmarchesse of the layetes and godly.

CAPI. V.

WHEN shall the ryghteous stande in greate stedfastnes, agaynste suche as haue dealt extremely with them, and taken awaye theyr laboures.

A Wat.fix.c

When they se it, they shall be vexed with hourybie feare, and shall wonder at the hastyneske of the sodayne helth, gronyng for very destresse of mynde and shal saye within them selues, hauing inwarde sorowe, and mournynge for very anguyshe of mynde. Theise are they, whome we sometyme had in derision, and iested vpon. We fooles thought they lyfe very madnes, and theyr ende to be without honoure. But lo, howe they are counted amonge the children of god, and theyr portyon is amonge the Saynctes. Therefore

fore we haue erred from the waye of truth the lyght of ryghteousnesse hath not shyned vnto vs, and the sunne of vnderstandynge, rose not vp vpon vs. We haue wearyed our selues in the waye of wyckednes and destruccyon. Tedious wayes haue we gone: but the waye of the Lorde we haue not knowen. What good hath our pryde done vnto vs? Or what profyte hathe the pompe of rychesse brought vs? All those thynges are passed awaye lyke a shadowe and as a messenger rennynge before: as a shyp that passeth ouer the waues of water whiche when it is gone by, the trace therof cannot be founde, neyther the path of it in the floudes. Or as a bryde that flyeth thorowe the ayre, and no man can se any token where she is flowen, but onely heareth the noyce of her wynges, beatyng the lyght wynde, partyng the ayer thorow the vehemence of her flyghte, and flyeth on shakynge her wynges, where as afterwarde no token of her waye can be found. Or lyke as when an arrowe is shotte at a marke, it parteth the ayre, whe the immediatly cometh together ageyne, so that man can not knowe where it wente thorowe. Euen so we in lyke maner as soone as we were borne, began immediatly to drawe to oure ende, and haue shewed no token of vertue, but are consumed in oure owne wyckednesse.

B

i.Pa.30.c. Sapi.ij.b Pro.xxx.b

C

Such wordes shall they at hane synned speake in the hell: for the hope of the vngodly

Job.viij.a

Psal. ij.b. Pro.x.d. and.xi.a. Jacob. i.b

vngodly is lyke a dyre thystell floure dust, that is blowen awaye with the wynde lyke as thyn scomme that is scattered abrode with the storme, lyke as the smoke whyche is dispersed here and there with the wynde, and as the remembraunce of a straunger that taryeth for a daye, and then departeth. But the ryghtuous shall lyue for euermore, theyr rewarde also is with the lorde, & theyr remembraūce with the hyghest. Therfore shall they receyue a glorious kyngdome & a beutiful crowne of the Lordes hande: for with his ryghte hande shall he couer them, and with hys owne arme shall he defende them. His gelousy also shall take harneisse, and shall arme the creature to be auenged of the enemyes. He shall put on ryghtiousnes for a breste plate, and take suer iudgement for a stede of an helmet. The inuincyble shylde of equitie shall he take, his cruell wrathe shal he sharpen for a speare, and the hole compasse of the worlde shall fyghte with hym agaynste the vnwyse.

Psalmus. xxxix.a.

Ephe.vi.b

D

Then shall the thunder boltes go out of the lyghtenynges, and come out of the rayne cowe of the cloudes to the place appoynted out of the harde stony indignacyon there shall fall thycke hayle, and the water & see shall be wrathe agaynste them, and the floudes shall renne rongelye together. Yee a myghtie wynde shall stande vp agaynste theym, and a storme shall scatter them abrode. Thus the ryghtuous

ryghteous dealyng of them shal dryng all the lande to a wyldernesse, & wyckednes shal ouerthrow the dwellyngs of the myghty. The callynge of Kynges, Princes, and Iudges: whiche are also exhorted to searche wysdome.

CAPI. VI.

WYSDOME is better then strength, and a man of vnderstandyng is more worthe: then one that is stronge. Heare therfore (O ye Kynges) and vnderstande: O learne ye that be Iudges of the endes of the earth. A

Wyldō. Eccle. 9.d Psal. 3.b. Kynges. Ro. xiij. a.

Giue eare ye that rule the multytudes, and delyte in much people. For the powe. is giuen you of the lorde, and the strength from the hyghest: whiche shall trye your workes and searche out youre ymaginacyons. Howe that ye beynge officers of his kyngdome, haue not executed trewe iugement, haue not kept the lawe of ryghteousnesse, nor walked after his ryll. Horrybly and that ryghe soone shall he apere vnto you: for an hyde Iudgemente shall they haue that beare rule.

Mercye is graunted vnto the symple, but they that be in auctoryte shall be sore punyshed. For God whiche is Lorde ouer all, shall excepte no mans person, neyther shal he stande in awe of any mans greatnesse: for he hathe made the small and greate, and careth for all alyke. B

Eccle. 5.c.

But

But the myghtie ſhal haue the ſoer
myſhment. Unto you therfore(O ye Kyn
ges)doo I ſpeake, that we maye learne wi
dom and not go amyſe: for they that kepe
ryghteouſneſſe, ſhalbe ryghteouſly iuged,
and they that are learned in ryghteouſ
thynges, ſhall fynde to make aunſwere.
Wherfore ſet your luſte vpon my wordes
and loue theym, ſo ſhall ye come by nour
tour. Wyſdome is a noble thynge, an
neuer fadeth awaye: yee ſhe is eaſely ſee
of them that loue her, and founde of ſuch
as ſeke her.

C She preuenteth them that deſyre her,
that ſhe maye fyrſte ſhewe her ſelfe vn
them. Who ſo awaketh vnto her byre
es, ſhall haue no greate trauayle, for he
ſhall fynde her ſyttynge redye at hys do
ore. To thynke vpon her, is perfecte vn
derſtandynge, and who ſo watcheth fo
her, ſhalbe ſafe, and that ſoone. For ſhe
goeth aboute, ſekynge ſuche as are mete
for her, ſheweth her ſelfe cherefully vn
them in theyr goynges, and meteth them
with all prouydence. For the vnfayned de
ſyre of refo macyon her begynnynge
Ro. xiij.b e ſ nurtoure loue, and loue is the
kepynge of her lawes. Howe the keppyn
of lawes is perfeccyon and an corrupt
lyfe, and vnco pt lyfe maketh a man
familyer with God. And ſo the deſyre of
wyſdome leadeth to the kyngdome eter
D nallynge. Yf your deſyre be then in royall
Ps. 27.c ſeates, ſe expl[illegible] ye Kynges of the peo
ple

pleaſet your luſte vpon wyſdome, that ye maye raygne for euermore. O loue the lyght of wyſdome, all ye that be rulers of the people. As for wyſdome what she is, and howe she came vp, I will tel you, and will not hyde the myſteryes of God from you: but will ſeke her out from the begynnynge of the Natuyrye, and bringe the knowledge of her in to lyght, and will not hyde backe the truthe: Neither will I haue to do with conſumynge enuye, for ſuche a man ſhall not be partaker of wyſdome. But the multytude of the wyſe, is the welfare of the worlde, and a wyſe Kynge is the vpholdynge of the people. O receyue ye my doctrine then thotowe my wordes, and it ſhall do you good. ii. Re. 14. c 3. Re. iii. a

Wyſdom ought to be preferred before all thynges.

CAPI. VII.

A

I MY ſelfe alſo am a mortal man, lyke as all other, and am come of the earthely generacyon of him that was fyrſte made, and in my mothers wombe was I faſhyoned to fleſhe: In the tyme of ten monethes, was I bronght togeth in bloode thotowe the ſede of man, and the commo lyons appetyte of ſleape. When I was borne, I receyued lyke ayre as other men and fell vpon the earth, whiche is my nas-

ture) cryenge and wepynge at the fyrst, as all other do. I was wrapped in swadyng clothes, and brought vp with great cares For there is no kynge that hathe had any other begynnyng of byrth. All men thus haue one entraunce vnto lyfe, and one go-yuge out in lyke maner.

Job.1.c.
1.Ti.vi.b.

F Wherfore I prayed, and vnderstandyng was gyuen me: I called, and the spyryte of wysdome came into me. I set more by her then by kyngdomes and Royall seates, and counted rychesse nothynge in comparyson of her. As for precyous stone I compared it not vnto her: for all golde is grauell vnto her, and syluer shalbe counted but claye before her syght. I loued her aboue welfare and beutye, and purposed to take her for my lyght, for her lyght can not be quenched. All good thynges came to me with her, and innumerable rychesse thorowe her handes. I was glad in them all, for this wysdome went before me, and I knewe not that she is my mother of all good thynges. Nowe as I my selfe learned vnfaynedly, so do I make other men partakers of her, and hyde her rychesse from no man, for it is an infynyte treasure vnto men, whiche who so vse, become partakers of the loue and frendshyppe of God, and are exercysed vnto hym for the gyftes of wysdome.

Job.28.b.
Wis.Re.3.b
Wis.6.d.

C God hathe graunted me to talke wysely, and conuenyently to handle the thynges that he hath graciously lent me. For

wis he that leadeth vnto wysdome and teacheth to vse wysdome a right. In his handē are we and our wordes, yee all our wysdome, our vnderstandynge and knowledge of all our workes. For he hath gyuen me the true science of these thinges: so that I knowe howe the worlde was made and the power of the elementes the begynnynge, endyng, and myddest of the tymes howe the tymes aulter, howe one goeth after an other, and howe they are fulfylled the course of the yere: the ordinaunces of the starres: the natures and kyndnesse of beestes: the furyousnes of beestes: the power of the wyndes, by the ymagynacyons of men: the diuersyties of yonge plantes the vertues of rootes, and all suche thynges as are secrete and not loked for, haue I learned. For the workemayster of all thinges hath taught me wysdome. Sapi. 7.a

In her is the spiryte of vnderstandyng whiche is holy, manifolde, one only, subtyll, quycke, discrete, quycke, vndefyled, playne, swete, louynge, the thynge that is good, sharpe, which forbyddeth not to do well, gentle, kynde, stedfast, sure, hauynge all vertues, circumspecte, all thynge perceyuynge all spiryttes of vnderstandyng, pure, clene and subtyle. For wysdome is nymbler then all mouable thynges she goeth thorowe: and attayneth to all thynges, because of her clennes. For she is the breth of the power of God, and a pure clene expressynge of the clerenes of

almyghty god. Therfore can no vndefyled
Pcbie.i.a. thyng come vnto her: for she is the bryghtnes of the euerlastynge lyght, the vndefyled myrrour of the maiestie of God, and the ymage of his goodnesse.

E And for somuch as she is one, she may do all thynges: and beynge stedfaste her selfe she renueth all, and amonge the people conueyeth she her selfe in to the holy Soule. She maketh Goddes frendes and prophetes: for God loueth no man, but him in whome wysdome dwelleth. For she is more beutyful then the Sunne, and gyueth more lyght then the starres, and the daye is not to be compared vnto her: for vpon the daye cometh nyght. But wyckednesse cannot ouercome wysdome, and foolyshnes maye not be with her.

The effectes of wysdome.

CApI. VIII.

A WYSDOME reacheth from one ende vnto another mightely, and ordeyneth ooth she order all thynges. I haue loued her and laboured for her euen fro my youth vp: I dyd my diligence to marry my selfe with her, suche loue had I vnto her beutie. Who so hath the company of God, commendeth her nobilitie, yee the Lorde of all thynges hym selfe, loue her. For she is the

the scolemaistresse of the nurtoure of God, and the chofer out of his workes. If a man wolde desyre riches in this lyfe: what is rycher then wysdome, that worketh all thynges? Thou wylte saye: vnderstanding worketh. What is it amonge all thynges that worketh more then wysdome? If a man loue vertue and ryghtwouinesse, lette hym laboure for wysdome, for she hathe greate vertues. And whyle he teacheth sobernesse, and prudence, ryghtwouines, and strength, which are suche thynges as men can haue nothyng more profitable in their lyfe. If a man desyre muche knowledge, she can tell the thynges that are past, and discerne thynges for to come: she knoweth the subtilteyes of wordes, and can expound darke sentences. She can tell of tokens and wunderous thynges, or euer they come to passe, and the ende of all tymes and ages. So I purpoied after this maner: I will take her vnto my company, and conuersoungly with her no doubte, she shall gyue me good counceil, and speake comfortably vnto me in my carefulnes, greefe for her sake shall be well eased, by hauing her taken amonge the comens and counce of the people. Though I be yunge, yet shall I haue sharpe vnderstandynge, so that I shall be mericulous in the syghte of greate men, and the faces of prynces shall wunder at me. When I holde my tonge, they shall byde my leysure, when I speake, they shall loke vpon me: yf I talke much, they

B

Iob.29.a.

K.3. shall

shall laye theyr handes vpon theyr mouth.

Moreouer by the meanes of her, I shall obtayne immortalyte, and leaue behynde me an euerlastynge memoryall, amonge them that come after me. I shall set the people in order, and the nacyons shall be subdued vnto me. Horryble tyrauntes shall be afrayde, when they do but heare of me amonge the multytude I shall be counted good, and myghtie in batayle. When I come home, I shall fynde reste with her for her company hath no ¶ yrcksomnesse, and her felowshyppe hath no tediousnesse, but myrth and ioye:

C Nowe when I consydered these thynges by my selfe, and pondred them in my herte, howe that to be ioyned vnto wysdome is immortalytye, and greate pleasure to haue her frendshyp: howe that in the workes of her handes are infynyte ryches: howe that, who so kepeth company with her shalbe wyse, and that he whyche talketh with her shall come to honour: I wente about seekynge, to get her vnto me. For I was a chylde of a wyttie wyttie, and had a good vnderstandynge. But when I grewe to more vnderstandynge I came to an vndefyled bodye. Neuertheles when I perceyued that I couilde not kepe my selfe chaste, excepte god gaue it me (and that was a poynte of wysdom me also to knowe whose gyfte it was) I stepte vnto the Lorde, and besought hym, and with my hole herte I sayde after this maner:

Iacob. i. b Thystitie.

A prai-

¶ A prayer of Salomon to obtayne wysdome.

CAPI. IX.

O God of my fathers, and Lorde of mercyes (thou that haste made all thynges with thy worde, and ordeyned man thorow thy wysdome, that he shulde haue dominyon ouer the creature whiche thou haſt made: that he shulde order the worlde accordynge to equytie and ryghtuousnes, and execute iugement with a true herte, gyue me wysdome whiche is euer about thy seate: and put me not out from amonge thy chyldren: for I thy seruaunt and sonne of thy handmayden am a feble personne of a shorte tyme, and to yonge to the vnderstandyng of Jugement and the lawes. And though a man be neuer so perfecte amonge the chyldren of men, yet yf thy wysdome be not with hym he shalbe nothynge regarded. But thou haste chosen me to be a kyng vnto thy people, and the Judge of thy sonnes & daughters. Thou haſt cõmaunded me to buylde a Temple vpon thy holy mounte, and an auter in the cytie wherin thou dwellest, a tabernacle of thy holy Tabernacle whiche thou haſt prepared from the begynnynge, and thy wysdome with the which knoweth thy workes which also was with the, whē thou madeſt the worlde, and knewe what was acceptable in thyne eyghe, and ryght in thy commaundementes.

A
3. Re. iij. b
Gene. i. c

Psalmus. cxv. b.

i. pa. 29 b

B
Pro. 25
Act. vij. f.
Hebre. 8 b

Pro. viij. c
Johñ i. a.

O sende her out of the holy heuens and from the trone of thy maiestye, that she maye be with me, and labboure with me: that I maye knowe, what is acceptable in thy syght. For she knoweth and vnderstandeth all thynges: and she shall leade me soberly in my workes, and preserue me in her power. So shall my workes be acceptable, and then shall I gouerne thy people ryghtuously, and be worthy to sytte in my fathers seate. For what man is he, that maye knowe the counsayle of God? Or who can thynke what the wyll of God is? For the thoughtes of mortall men are miserable, and our forecastes are but vncertayne. And why? a mortall and corrupte bodye, is heuy vnto the soule and the earthly mansyon keepeth downe the vnderstandynge that museth vpon many thynges. Very hardly can we discerne the thynges that are vpon earthe, and greate labboure haue we or we can fynde the thynges whiche are before our eyes: Who wyll then seke oute the grounde of the thynges that are done in heuen? Oh Loide, who can haue knowledge of thy vnderstanding, and no man thynge, excepte thou gyue wysdome and sende thy holy ghost from aboue: that the wayes of them whiche are vpon earth maye be reformed: that men maye learne the thynges that are pleasaunt vnto the, and be preserued thorowe wysdome.

Way. xl. b.
Ro. xi. d.
1. Cor. i. b.
C
1. Cor. v. a.

The delyuerannce of the ryghtuous cometh thorowe wysdome.

CAPI. X.

WYSDOMB preserued the fyrst man, whome god made a father of the world whē he was created alone brought hym oute of hys offence, toke him out of the moulde of the earthe, and gaue hym power to rule all thynges. When the vnryghtuous went awaye in his wrathe from thys wysdome, the brotherhed perysshed thorow the wrath of murther. Agayne, when the water destroyed the hole worlde, wysdome preserued the ryghtuous thorowe a poore tree, whereof she was gouerner her selfe. Moreouer when wyckednes had gotten the vpper hande, so that the nacyons were pulfe vp with pryde, she knewe the ryghtuous, preserued hym fautelesse vnto God, and layde vp luer mercye for his children. She preserued the ryghtuous when he fledde from the vngodly that perysshed at the same tyme as the fyre fell downe vpon the fyue Cytyes. Lyke as yet this daye the vnfruteffull, waste, and smokyng lande geueth testimonye of theyr wyckednes. yee the vnripe and vntymely fruytes that growe vpon the trees.

A Genes.i.d. and.ij.d.

Gen.iiij.b

Genes. vi. vij.viij.

Gnen.19.c

B

And for a token of a remembraunce of the vnfaythful soule, there standeth a pyl-

ler of falte. For all fuche as regarded not wyſdom gat not only this hurte, that they knewe not the thynges whiche were good, but alſo lefte behynde theym vnto men a memoryall of theyr foolyſhnes: ſo that in the thinges wherin they ſinned, they could not be hyd. But as for ſuche as take hede vnto wyſdome, ſhe ſhall deliuer them fro
C ſorowe. When the righteous fled bycauſe
Ge.18.d. of his brothers wrathe, wyſdome led hym the ryghte waye, ſheweth hym the kyngdome of God, gaue hym knowledge of holy thynges, made hym ryche in hys laboures, and broughte to paſſe the thynges that he wente aboute. In the diſceytfulnes of ſuche as defrauded hym, ſhe ſtode by hym and made hym ryche. She ſaued hym from the enemies, and defended hym fr[om] the diſceuers. She made him ſtrōge in battayle, and gaue hym victorye, that
Ge.37.e. he myght knowe, howe that wyſdome is
Act.vij.d. ſtronger then al thynges. When the righteous was ſolde, ſhe forſoke hym not, but
2.21.[illegible] deliuered hym from ſynners. She went downe with hym in to [illegible] dongeon, and
[illegible] not in the bandes: tyll ſhe had
[illegible]ym the ſceptre of the Realme, and power agaynſte thoſe that oppreſſed hym. And thoſe that had accuſed him, ſhe
Ge.41.f. declared to be lyers, and broughte hym to perpetuall worſhyp.
D She deliuered the ryghteous people
Exo.12.d. and fautleſſe ſeed [illegible] from the nacyon that
xiij.xiiij.v. oppreſſed them. She entred into the ſoule
xvij.xx. of the

of the seruaunt of God, and stode by hym in wonders and tokens agaynste the horryble kynge. She gaue the ryghtuous the reward of theyr labours, and led them forthe a meruelyous waye, on the daye tyme she was a shadowe vnto them, and a lyght of starres in the nyght season.

She broughte them thorowe the red see, and caryed them thorowe the greate water. She drowned theyr enemyes in the see and brought them out of the depe. So the ryghtuous toke the spoyles of the vngodly, and prayed thy holy name, O Lorde, and magnified thy victorious hande with one accorde. For wysdome openeth the mouth of the dum, and maketh the tonges of babes to speake.

Exo. xiiij.

Exo. xv.a. Psal. 8.a. Mat. 11.b.

¶: The myracles done for Israell. The vengeaunce of synners. The great power and mercye of God.

CAPI. XI.

SHE ordered theyre workes in the handes of the holy Prophete: so that they wente thorowe the wylder nesse that was not inhabited, and pytched theyr tentes in the waste deserte. They stode agaynste theyr enemyes and were auenged of theyr aduersaryes. When they were thyrstye, they called vpon the, and water was geuen the out of the rocke and theyr thyrst slaken out of the harde stone. For by the thyng, where thorow their

A

Exo. 16.a

Ex. xvij.b

enemyes

enemyes were punished, were they helped in theyr nede. For vnto the enemyes thou gauest mans blode in steade of lyuing water. And where as they had scarcenesse in the rebuke when the chyldren were slayne, thou gauest vnto thyne owne a plentyous water vnloked for declaring by the thyrst that was at that tyme, howe thou wolde bryng thyne owne vnto honoure, and slaye theyr aduersaryes.

B

Deu.8.a. For when they were tryed and nourtured with fatherly mercye, they knowledged howe the vngodly were Judged, and punyshed thorow the wrath of god. Them haste thou exhorted as a father, and warned theym: but vnto the other thou hast bene a boysterous Kynge, layde harde to theyr charge, and condempneth them. Whether they were absente or present, theyr punishement was alyke. For theyr grefe was double: namely, mournyng, and the remembrynge of thynges paste. But when they perceyued that theyr punyshementes came them good, they thought vpon the Lorde, and wunderyd at the ende, for at the laste they helpe muche of hym, of whom the out castynge they thought scorne, as of an abiecte.

C

Neuertheles the ryghteous dyd not so when they were thy seruye; but euen lyke as the thoughtes of the foolyshe were, so was also theyr wyckednes. Where as certeyne men nowe (thorow errour) dyd worshyp dum Serpentes, and vayne beastes, thou sendest

Bapt.7.c. hom.1.c.

sendest a multytude of dom beastes vpon
them for a vengeaunce that they myghte
knowe that wherwith a man synneth, by
the same also shall he be punyshed. For
vnto the almyghtie hande, that made the
worlde of naught, it was not vnpossyble to
sende amonge them an heape of beeres,
or wod Lyons, or cruel bestes of a straūge
kynde, suche as are vnknowen, or spoute
fyre, or cast out a smokyng brethe, or shote
horryble sparkes out of theyr eyes, which
myght not onely destroye them with hur-
tynge, but also fyll them with theyr horry-
ble sight. yet without these beestes might
they haue bene slayne with one winde, be-
ynge persecuted of theyr owne workes, and
scatered abrode thorowe the breath of thy
power. Neuertheless thou hast ordered all
thynges in measure nomber and weyght
thou haste euer had greate strengthe and
myghte, and who maye withstande the
power of thyne arme? And why? lyke as
the small thyng that the balaunce weyeth
so is the worlde before thee: yea a drop of
the mornynge dewe that falleth downe vp-
pon the earthe. Thou hast mercye vpon
all, for thou hast power of all thynges and
makest the/as though thou sawest not the
synnes of men, because they shulde a-
mende. For thou louest all thynges
that are, and hatest none of them whome
thou haste made: neyther dyddest thou or-
deyne or make any thynge of cuell wyll.
Howe myght any thynges endure yf it
were

Le.26.d.
Sapi.16.a
Jere.viij.c

D

Rom.ij.a.

were not thy wyll? Or howe coulde any thynge be preserued, excepte it were called of thee? But thou sparest all, for all are thyne, O Lorde, thou louer of soules.

The mercye of God towarde synners, the workes of God are vnreprouable God giueth leysure to repent vs.

CAPI. XII.

A O LORDE! howe gracyous, and swete is thy spiryte in al thynges? Therfore chastenest thou them measurably that go wronge, and warnest them concernynge the thynges wherin they offende: thou speakest vnto them, O Lorde, and exhortest them to leaue their wickednes, and put their trust in the. For those olde inhabyters of thy holy lande,

Deu. 12.a. 12.d. 18.b. thou myghtest not awaye with them, for they commytted abhominable workes ayenst the: as wytchecrafte, sotcery, and ydolatrie: they slewe their owne children without mercye, they eate vp mens bowels, and deuoured the bloode: yee byrthe of such abhominacyons, misbyeues, and of [illegible]es, thou sowest the fathers of the desolate soules by the handes of our forefathers, that the lande whiche thou louest aboue all other myghte be a dwellynge for the chyldren of God.

B Neuertheles thou sparedst them also as men, and sendest the fore runners of thyne hoost ei[illegible]notentes to destroye the out by lytle & lytle. Not that thou wast vnable

able to subdue the vngodly vnto the ryghteous in batell, or with cruell beastes, or with one roughe worde to destroye them together: But thy mynde was to dryue them out by lytle and lytle, geuynge them tyme and place to amende, knowyng well that it was an vnryghteous nacyon, and wycked of nature, and that theyr thought myght neuer be altered: for it was a cursed sede from the begynnynge, and feared no man: yet hast thou pardoned theyr synnes. For who wyll saye vnto the: why hast thou done that? Or who wyl stand against thy iudgement? Or who wyll come before thy face, an auenger of vnryghteous men? who wyll blame the, yf the people perysshe whome thou haste made? For there is none other god but thou, that carest for all thynges: that thou mayst declare howe that thy iudgement is not vnryght: neyther dare neyther kyng ne tyraunt in thy syght requyre accomptes of theym whome thou hast destroyed. For so muche then as thou arte ryghteous thy selfe, thou ordereste all thynges ryghteously, and puttest euen hym that haue not deserued to be punyshed, and takest hym for a straunge and an tyraunt in the lande of thy power. For thy power is the begynnyng of ryghteousnesse: because thou art Lorde of all thynges therfore art thou gracyous vnto all. When men thynke the not to be of a ful strength, thou declarest thy power, and boldly declarest thou them ouer whome the not.

Exo.xxiij.d
Deu.vij.d

C
1.pe.v.a.

Job.9.a.

But

But thou Lorde of power iudgest quyetly
and ordereſt vs with greate worſhyp, for
thou maiſt do as thou wylt. By ſuch wor-
D kes now haſt thou taught thy people that
a man alſo ſhulde be iuſt and louing. Thy
haſte made thy chyldren to be of a good
hope: for euen when thou iudgeſt, thou gy-
ueſt rowme to amende from ſynnes. For
in ſo muche as thou haſte punyſhed, and
with ſuche dylygence delyuered the ene-
myes of thy ſeruauntes whiche were wor-
thye to dye, wherthorow thou gaueſt them
tyme and place of amendement, that they
myght turne from theyr wyckednes) with
howe great dylygence then punyſheſt thou
thyne owne chyldrenne vnto whoſe fathers
thou haſte ſwome and made couenauntes
of good promyſes? ſo where as thou doeſt
but chaſten vs, thou punyſheſt oure ene-
myes dyuers wayes, to the entente that
when we punyſh, we ſhulde remember thy
goodnes: and when we our ſelues are pu-
nyſhed, to put our truſt in thy mercy.

E Wherfore where as men haue lyued
ignoraunt'ly and vnryghtwouſly thou haſt
punyſhed the ſame, euen thorowe the ſame
Sapi.xi.c. thynges that they worſhyped: for they
Rom.i.c. were ... aye very longe in the waye of er-
roure, and helde the beaſtes whiche euen
theyre enemyes deſpyed, for Goddes ly-
uinge as chyldren of no vnderſtandynge.
Wherfore haſte thou ſent a ſcornefull pu-
nyſhement amonge them, as amonge the
chyldren of ignoraunce. As for ſuche as

wolde

wolde not be reformed by those scornes and rebukes, they felt the worthy punyshment of God. For the thynges that they suffered, they bare them impacyently, because not content in them, but ynwyllynge. And when they perished by the same thynges that they toke for Goddes, they knowledged then that there was but one trewe God, whome afore they wolde not knowe therfore came the ende of theyr vampnacyon vpon them.

Note: All thynges be vayne excepte the knowlege of God. Idolatryes and Idolles are wicked.

Capt. XIIII.

VAYNE are all men, whiche haue not the knowledge of God: as were they that out of the good thynges, whiche are sene knewe not hym, that of hym selfe is euerlastynge. Neyther toke they so muche regarde of the workes that are made, as to knowe who was the workeman of them: but some set the fyre some the winde or ayer, some the course of the sterres, some the water, some toke sun and moone, or the lyghtes of heauen, which vile the earthe for Goddes. But though they had such pleasure in theyr beaute, that they thought them to same be Goddes, yet shulde they haue knowen howe muche more fayrer he is that made them, for the maker of beautye hath created all these thynges. Or if they merueyled at the power

A Roma. i. c. Same philosophers.

and workes of them they ſhulde haue perceyued therby that he whiche made theſe thynges is myghtyer then they.

B For by the greatnes and beautye of the creature, the maker therof maye playnly be knowen. Notwithſtandyng they are not leſſe to be blamed that ſought god, & wolde haue hym founde, and yet myſſed/and were for us as muche as they went about in the workes, and ſought after them, it is a token that they regarded and helde muche of his workes that are ſene, howbeit, they are not holy to be excuſed. For yf their vnderſtandyng and knowledge was ſo great that they coulde diſcerne the worlde and the creatures, why dyd they not rather fynde out the Lorde therof. But vnhappy are they, and amonge the deade is their hope that call them Goddes, whiche are but the wurkes of mens handes: golde, ſyluer, and the thynge that is founde out by cunnynge, the ſymilytude of beeſtes, or ony vayne ſtone that hathe bene made by hande of olde. Or as when a carpenter cutteth downe a tree out of the wode, and pareth of the barke of it cunnyngly, and of the one parte maketh a veſſell to be vſed, and dreſſeth meate with the reſydue. So for the other parte that is left, which is profytable for nothynge (for it is a crokked pece of wood and full of knobbes) he caruyth it dilygently thorowe his vaynte and accordynge to the knowledge of his cunnynge, he ſhapeth it ſome propoſytyon

Romā.i.c

Ye mocketh the ydolaters

C

ymages.

facyo

beyeneth it after the symilitude of a man
an maketh it lyke some beaste, streketh it
ouer with redde, and paynteth it, and loke
what foule spot is in it, he casteth some co
lor vpon it. Then maketh he a conuenyent
Tabernacle for it, setteth it in the wall
and maketh it faste with yron, pioudyng
is for it, leest it happen to fall, for it is wel
knowen that it can not helpe it selfe. And
why? it is but an ymage, and must of nes
cessytie be helped.

Then goeth he and offreth of his goodes D
vnto it, for his chyldren, and for hys
wyfe, he seketh helpe at it, he asketh coun
sell at it, he is not ashamed to speake vn
to that hath no Soule, for heith: he mas
keth his petycyon vnto hym that is syck
for syche prayeth vnto hym that is deed
he calleth vpon hym for helpe, that is vn
able to helpe hym selfe, and to sende hym
a good turney, he prayeth hym that maye
not go. And in all the thynges that he tas
keth in hande (whether it be to obteyne ma
ny thyng or to worke) he prayeth vnto hym
that can do no maner of good.

The detestacyon and abhominacy
on of ymages. A curse of them and
that maketh them. The euels that come
of Idolatrye.

CAPI. XIII.

A Sayne, an other man purposynge A
to sayle, & begynninge to take his
iurney thorowe the raging see, calleth for
helpe vnto a stocke that is far weker then

the tree that beareth him. For as for it an
vnfruytfulnesse of money hathe founde it out,
and the craftesman made it with his cun-
Ex.xiiij.d nynge. But thy prouydence, o father, gu-
uerneth all thynges from the begynnyng:
for thou hast made awaye in the see, and
a sure path in the myddt of the wawes: de-
clarynge therby, that thou haste power to
helpe in all thynges, yee thoughe a man
wente to the see without shyppe. Neuer-
theles that the workes of thy wysdomme
C shalde not be vayne, thou haste caused
Gene.vi.c an arke to be made, and therfore do men
commyt theyre lyues vnto a small peece of
woode, passyng ouer the see in a shyppe,
Ec. vij.b. and are saued.

For in the olde time also whē the pryde
E gyauntes perysshed, he in whome the hope
was lefte to encrease the worlde) went into
the hyp which was gouerned thorow thy
hande, and so lefte sede behynde hym vn-
to the worlde. For happye is the tre where
Psalmus. thorowe ryghtuousnes cometh: but cursed
cxiiij.b. is the ymage of woode/that is made with
and.134.c handes, as well both it and he that made it:
.d.a.vi.d. he because he made it, and it, because it
Psal.vij.a was called god/where as it is but a fraylle
thynge. For the vngodly and his vngodly-
nes are both lyke abhomynable to god.
Euen so the worke and he that made it also
shall be punyshed togerher. Therfore
shall there a plage come vpon the ymages
of the hethē, for out of the creature of god
they are becom[e] abhominacyon, a temp-
tacyon

C

D

whiche a lytle afore was but honoured as a man. And this was the errour of many lyfe, when men (either for to serue theyr owne affeccyon or to do some pleasure vnto Kynges) ascryued vnto stones and stockes the name of God, whiche ought to be geuen vnto no man. Moreouer this was not ynough forthem that they erred in the knowledge of God: but where as they lyued in the greate warres of ignorance, those many and greate plages called theyr peax. For either they slew theyr owne children, and offered them and dyd sacrifyce in the nyght season, or els helde vnchastible watches: so that they kepe neyther theyr marryage cleane: but either one slewe an other to death malycyously, or els defyled his neyghbour with aduoutrie.

Deu.18.d. Iere.vii.a and.xix.a.

And thus were all thynges myxte together: bloode, manslaughter, theftes, oppression, corruppcyon, vnfaythfulnes, decepcyon, periurye, iniquitye of good men, vnmanfulnes, destroyng of soules, dyssymulacyon of ryght, vnlefulnes of marryages in ye order, of aduoutrye, and vnclennesse. And why? the honourynge of abhominable ymages is the cause, the begynnynge and ende of all euell. For they that worshyp ydols, either they are mad when they are merye, or prophecye lyes, or lyue vngodly, or els lyghtly forswere them selues: for in to muche as they trust to an ydol, whiche is nother soule nor vnderstandynge, thoughe they swere falsly, yet they

Image worshyppers.

they thynke it shall not hurte them. Therfore commeth a greate plage vpon them, and that worthely: for they haue an euell opynyon of God, geuynge hede vnto ydols sweryng vnrighteously to disceyue, and despysynge ryghtousnes: for they sweryng is no vertue, but a plage of them that synne, and goeth euer with the offence of the vnrighteous.

The voyce of the faythfull prayeng the mercye of God, for whose graces sake they serue not Idols.

CAPI. XV.

BVT thou, O our God, art swete, A
lo[n]ge sufferynge and true, and [o]f
mercye ordereste thou all thynges. Though we syn, yet are we thyne, for we knowe thy strength. Yf we syn not, the[n] are we sure that thou regardest vs. For to knowe the, is perfecte ryghteousnes: yea to knowe thy ryghteousnes and power, is the roote of immortalyte. Als for the thyng that men haue founde out thorowe theyre owne sceyence, it hath not deceyued vs: as the paynting of the picture, and the [w]orke of the labourynge and carued ymage with diuers colours, whose syghte entyseth the ignorante, so that he honoureth and loueth the picture of a ded ymage that hath no soule

Neuertheles they that loue suche euell thynges are worthye of deathe: they that truste in them they thynke them, they that loue them, and they that honour the. B

The potter also taketh and tempereth soft
earthe, laboureth it, and gyueth it the fa-
cyon of a vessell, what so euer serueth for
our vse: and so of one pece of claye he ma-
keth some cleane vessell for seruyce, and
some contrary. But whereto euery vessell
serueth, that knowerth the potter hym selfe.
So with hys payne labour he maketh a
God of the same claye: this doth euen he
whiche a lytle afore was made of earthe
hym selfe, and within a lytle whyle after
(when he dieth) turneth to the erth agayne.

C Notwithstandynge he careth not the
more because he shall labour, not because
his lyfe is shorte but studyeth to excel gol-
smythes, the syluersmythes, and coppers
smythes, and taketh it for an honeste la-
bour the payne thynges. For his herte is ve-
ry vyle, his hope is but payne earth, and his
lyfe is more vyle then claye: for so much
as he knoweth not hys owne maker, that
gaue hym his soule to worke, and breathed
in hym the breth of lyfe. They count our
lyfe but a pastyme, and our conuersacyon
to be but a market, and that men shulde
euer be getting, and that by euel meanes.
Yee we that of earth maketh fraylle vessels and ymages, ande knoweth hym selfe
to offende aboue all other.

Ymages.

D All the kempes of thy people and that
holde them in subiuccyon, are vnwyse, vn-
happye, and exceedynge proude vnto theyr
owne soules: for they iudge all the goddes of
the heathen to be Goddes, which neyther

Psalmus. cxiij. d.

haue

haue syght to se, not noies to smel, not eares to heare, not fyngers of handes for to grope: as for theyr fete, they are to slowe to goo: for man made them/ he that hath lent a borowed spirytt facyoned them. But no man can make a God lyke vnto hym: for seyng he is but mortall hym selfe, it is but mortall that he maketh with vnryghteous handes. Be hym selfe is better then they whome he worshypped, for he lyued thoughe he was mortall, but so dyd neuer they. Yee, they worshyp beste also, which are most miserable: for compare thynges that can not fele vnto them, and they are worse then those. Yet is there not one of these beastes that with his syghte can beholde any good thynge, neither haue they geuen prayse nor thankes vnto God.

The punyshment of Ydolatres and the benefytes done vnto the faythfu.

CAPI. XVI.

FOR these and suche other thynges haue they suffered worthye punyshment, and throwe the multytude of beastes are they roted out. In stede of the whiche punyshmentes, thou hast ordeyned thyne owne people, and gyuen them the deyre that they longed for: a newe and straunge taste, preparyng them quayles to be theyr meate, to the entente that by the thynges whiche were shewed and sent vnto them, they that were so greedye, myght be withdrawen euen from the

A

Nu.xi.2.

desyre that was necessarye. But these with in shoute tyme were brought vnto pouerte and tasted a newe meate. For it was requysyte that (without any excuse) destruccyon shulde come vpon those which vsed tyrannye: and to shewe only vnto the other, how theyr enemyes were destroyed. For when the euel wodnes of the beestes came vpon them, they perysshed thorowe the stynges of cruell serpentes.

B Notwithstandynge thy wrathe endured not perpetually, but they were put in feare for a lytle season, that they myght be reformed, hauynge a token of saluacyon, to remember the commaundement of thy lawe, for he that conuerted, was not healed by the thynge that he sawe: but by thy sauyour of all. So in this thou shewedst vnto enemyes, that it is thou whiche delyuerest from all euell. As for them when they were bytten with greshoppers & flyes they dyed, for they were worthie to perysshe by suche: But neither the teeth of dragons nor of venymous wormes ouercame thy chyldren, for thy mercye was euer by them and helped them. Therfore were they saued, remembrynge thy woordes, but hastely were they healed agayne: lestt they shulde fall into so depe forgetfulnesse, that they myght not vse thy helpe.

Exo. xij. d.

C Yt was neyther carbe nor playster that restored them to helth, but thy woorde, O Lorde, whiche healethe all thynges. For thou, O Lord, hast power of lyfe and

Deu. 32. f. 2. Reg. 13. d.

and deathe: thou ledest vnto dethes dore,
and dryngest vp agayne. But man thorowe wyckednesse sleeth his owne Soule,
and when his spyryte goeth fouthe, it turneth not agayne, neyther maye he call
agayne the soule that is taken awaye: It is
not possyble to escape thy handē. For the Exo. 12.
vngodly that woulde not knowe the, were
punyshed by the strength of thyne arme:
with straunge waters, ryvers, and raynes
were they persecuted, & fyre owre fyre were
they consumed. For it was a wunderous
thyng, that fyre myght do more then wa-
ter, whyche quenchēth all thynges, but the
worlde is the auenger of the ryghteous.
Sumtyme was the fyre so tame, that the
beastes whiche were sente to punyshe the
vngodly, brent not: and that becawse they
shulde se and knowe that they were per-
secuted with the punyshment of God. And
sumtyme brent the fyre in the water ouer
fiery myght, that it myght destroye the vn-
ryghteous nacyon of the earth. Agayne D
thou hast fed thyne owne people with aun- Exo. xvi. B
gelles foode, and sent them breade redye
from heuen, without they labourē, beyng
very pleasaunte and well gusted ——— so
shewest thy rychesse and swetnesse vnto thy
chyldren, thou gauest euery one theyr de-
syre, so that euery man myght take what
lyked hym best. But the snow & yse abode
the violence of the fyre, & melted not, that
they myght knowe that the fyre burnyng
in the hayle & rayne, destroyed the fruyte
of the

of the enemyes, the fyre also forgate hys
strength agayn, that the rrghteous myght
be norysshed. For the creature that serueth
the: whiche arte the maker, is fearce in an-
nyshyng the vnryghteous, but is easy and
gentle to do good, vnto suche as put theyr
truste in the. Therfore syth all thynges al-
ter at the same tyme, and were all obedy-
ent vnto thy grace, whiche is the nurse of
all thynges, accordynge to the desyre of
them that had nede therof, that thy chyl-
dren, o Lorde, whome thou louest, myght
knowe that it is not nature and the grow-
ynge of fruytes that fedeth men, but that
it is thy worde whiche preserueth theym
that put theyr truste in the: for loke what
myght not be destroyed with the fyre, as
sone as it was warmed with a fyrie sunne
beame, it melted: that all myght knowe
that thankes oughte to be geuen vnto the
before the sunne ryse, and that thou ought-
este to be worshypped before the daye
spryng: for the hope of the vnthankful shal
melt awaye as the wynter yse, and perysh
as water that is not necessarye.

E

Deu. 8.a.
Wat. 4.a.

The Iudgementes of God vpon the
By. h. a.

CAPI. XVI.

A

Ro. 11.d.
Exodi. 7.c.

GREAT are thy iudgementes, o
Lorde and thy counsels can not be
expressed, therfore men be arre,
that wyll not be reformed with thy wyl-
dome. For when the vnryghteous thought
to haue

to haue thy holy people in subiection/they were bounde with the bondes of darkenes and longe nyght, shut vnder the rofe, thinkyng to escape the euerlastynge wysdome. And while they thought to be hid in darknes of theyr synnes, they were scattered abrode in the very myddest of the darke couerynge of forgetfulnesse, put to horryble feare and wonderously vexed for the corner where they myght not kepe them from feare: because the sounde came downe and vexed them: ye many terryble and straūge visyons made them afrayde.

No power of the fyre myght geue them lyght, neyther myght the clere flambes of the starres lyghten that horryble nyght. But there apered vnto them a sodeyne fyre very dredefull. At the whiche (when they sawe nothynge) they were so afrayde, and they thought the thyng which they saw to be the more fereful. As for the sorcery and enchauntemens that they vsed, it came to derision, and the proude wysdome was brought to shame: for they that promysed to driue awaye the fearfull ... and diseases from the weke soules were sycke ... theym selues, and that with scorne. And though none of the wonders feared them, yet were they afrayde at the beastes which came vpon them, and at the hyssynge of the serpentes. In so muche that with tremblyng they swowned, and sayde they sawe not the ayer, whiche ... man yet may escape. For it is an hevy thynge, when a

B

Exo. vij. b.

C

mans

mans owne conscyence beareth recorde of his wyckednes and condempneth hym. And why? a vexed and wounded conscyence, taketh euer cruell thynges in hande. Fearefulnes is nothynge els, but a declarynge that a man seketh helpe and defence to aunswere for hym selfe. And loke howe muche leise the hope is within, the more is the vncertayntie of the mater for the whiche he is punyshed. But they that came in the myghtye nyght slepte the slepe that fell vpon them from vnder & from aboue: somtyme were they afrayde thorow the feare of the wunders, and somtyme they were so weke that they swowned withall: for an hasty and sodeyne fearefulnes came vpon them. Afterwarde, yf any of them had fallen he was kepte and shut in prysone, but without cheynes. But yf any dwelte in a vyllage, yf it had bene an heardeman or husbandman he suffered intollerable necessytie: for they were al boūde with one cheyne of darkenesse.

Psal. xiv

D Whether it were a blasynge wynde, or a swete songe of the byrdes amonge the thycke braunches of the trees, or the verey swete sowndynge of hasty runnynge water, or grete noyse of the fallynge downe of stones, or the playeng and runnyng of beestes wyld: they sawe not, or the myghtie noyse of rorynge beestes, or the sounde that aunswereth agayne in the hye mountaynes, made them swowne for very feare. For all the earth shyned with clere lyght, and

man was hyndered in his labour. Onely vpon them there fell an heuye nyghte, an ymage ofdarknes that was to come vpon them. Yee they were vnto them selues the most heuye and horyble darknes.

1 The free lyght that the Israelytes had in egypte. The persecucion of the vnfaythfull. The Lorde smote all the fyrste borne of Egypte. The syn of the people in the wyldernesse. Aaron stode betwyxte the lyue and the deed, with his censour.

CAPI. XVIII.

NEVERtheless thy holy had a very greate lyghte (and the enemyes heerde theyr voyce but they sawe not the fygure of them.) And because they suffered not the same thynges, they magnifyed the, and they that were vexed afore (because they were not hurte nowe) thanked the, and besoughte the, O God, that there might be a difference. Therefore hadde they a burnynge pyller of fyre to leade them in the vnknowen waye, and thou gauest them the sunne for [illegible] without any hurte. Reason it was that they shulde wante lyghte, and be putte in the prison of darknesse, which kept thy chyldrenne in captyuytie, by whome the incorrupt lyght of the lawe of the worlde was for to be gyuen. When they thoughte to slee the [illegible] of the ryghteous beynge layde oute and preserued

A

Exo. xiiij.

B

Exodi. i.

tobe

to be leder vnto the other/thou broughtest
Gr.xiiij.c. out the hole multytude of the cyldrenne/
and destroyedst theise in the myghtye wa-
ter. Of the nyght were our fathers certifi-
ed afore, that they knowyng vnto what
thes they had geuen credence, might be of
good chere. Thus thy people receyued the
helth of the ryghteous, but the vngodly
were destroyed. For lyke as thou hast hurt
oure enemyes, so haste thou promoted vs
whom thou calledst afore. For the ryghte-
ous chyldren of the good men offred secre-
ly, and ordered the lawe of ryghteousnesse
vnto vnyte, that the Juste shulde receyue
good and euell in lyke manner, syngyng
prayses vnto the father of all men. Agayn
there was herde a discordynge voyce of
the enemyes, and a pyteous crye for chyl-
dren that were bewayled. The master and
the seruaunt were punyshed in lyke maner.
For they all together, had innumerable
that dyed one death.

Neyther were the liuynge sufficient to
bury the dead, for in the twynckelyng of an
Exo.ii.c. eye, the noblest nacyon of them was de-
stroyed. As oft as god helped the afore
wolde it not make them byleue, but in the
struccyon of the fyrst borne, they knowled-
ged that it was the people of God. For
whyle all thynges were styl, and when the
nyghte was in the myddest of her course,
thy almyghtie worde, o Lorde, lept downe
from heuen out of thy royall throne as a
rought man of warre, in the myddst of the
lande

lande that was destroyed: and the sharpe
swearde perfourmed theyr straynghte com-
maundement, standynge and fyllynge all
thynges with death, yee it stode vpon the
ea[rth], and reched vnto the heuen. Then
the syght of the euell dremes vexed them
soleynly, and fearefulnesse came vpon
them vnwares.

Then laye there one here, an other D
there, halfe deed, halfe quycke, and shew-
ed the cause of his death. For the visyons
that vexed th[em], shewed them [th]ese thyng-
es afo[re] so th[at] they were not ignorauntes
wherfore [th]ey perysshed. The temptacyon
of death touched the ryghtuous also, and
amongst the multytude in the wyldernesse
there was insurrecyon, but thy wrath en-
dured not longe. For the faultlesse man Nu.xvi.g.
wente in all the haste, and toke the ba-
tayle vpon hym, broughte forth the ar-
mour of his mynistracyon: euen prayer, and
the censours of reconcylynge: set hym selfe
agaynst the wrath, and so broughte the mi-
serye to an ende: declaryng therby, that he
was thy seruaunt. For he ouercame not
the multytude with bodily power, nor w[i]th
weapons of myght: but with the worde he
subdued hym that vexed hym, puttynge
them re[mem]braunce of the othe and cou-
nauntes made vnto the fathers. For when
the deed were fallen downe by [h]apes one
vpon an other, he stode in the myddst, pa-
cyfyed the wrath, and parted the waye vn- Exo.28.bc
to the lyuynge. And wh[e]n his longe gar-
[ments]

ment was all the deutye, and in the foure rowes of the stones, was the glorye of the fathers grauen, and thy maieste was wrytten in the crowne of his heed. Unto these the destroyer gaue place, and was afrayd of them: for it was only a temptacyon worthy of death.

The deathe of the Egyptyans, and the great ioye of the Hebrues. The meate that was geuen at the desyre of the people. The elementes serue not only to the wyll of God, but also the wyll of man.

CAPI. XIX.

AS for the vngodly, the wrath came vpon them without mercye vnto the ende. For he knew what shulde happen vnto them, howe that (when they had consented to let them go/and had sent them out with great diligence) they wolde repente and folowe vpon them. For when Ex.xiiij.a they were yet mournynge and makynge lamentacion by the graues of the deed, they deuysed yet other foolyshnes, so that they persecuted them as theyr fleynge, whome they had caste out afore with prayer.

A worthy necessyte also brought them vnto this ende, for they had cleane forgotten the thynges that happened vnto them before. But the thynge that was wantynge of theyr punyshment, was requisyte to be fulfylled vpon theym with tormentes, that thy people myght haue a merueylous passage thorowe, and that these myght

tynde

fynde a straunge deathe. Then was euery
ye creature facyoned agayne of newe ac-
cordyng to the wyll of theyr maker, obey-
ynge thy commaundementes that thy chyl-
dren myght be kept without hurte. For the
cloude ouershadowed theyr tentes: and the
drye earth appered, where afore was wa-
ter, so that in the red see, there was a way
without impediment, and the greate depe
became a grene felde, where thorowe all
the people wente that were defended with
thy hande, seyng thy wunderous and mar-
uelous workes. For as the horses so were
they led, and lepte lyke lambes prayssynge
the, o Lorde, which hadst deliuered them.
And why? they were yet myndfull of the
thynges that happened whyle they dwelt
in the lande: howe the grounde broughte
forthe flyes in stede of catell, and how the
ryuer scrauled with the multitude of frogs
ges in steade of fyshes. But at the laste
they sawe a new creacyon of byrdes, what
tyme as they were disceiued with lust: and
desyred delycate meates. For when they
were speakyng of theyr appetite, the quay
les came vp to the[m] from the see, and pu-
nyshementes came vpon the syn[ners]
without the tokens whiche came to passe
afore by the vehemence of the stremes: for
they suffered worthely according to theyr
wickednesses, they delt so abhominably &
churlysly with straungers. Some receyued
vnknowen gestes, some broughte the
straungers into bondag[e] and dyd the good

B

C

Exo. 17. c.
Nume. 11.

2. Besyde

Beſyde all theſe thynges there were ſome
that not only receyued no ſtraungers with
theyr wyfes, but perſecuted thoſe alſo, and
1.Joh.3.b dyd them muche euel, that receyued them
gladly. Therfore were they punyſhed with
blyndneſſe, lyke as they that were couered
Gene.19.c with ſodeine darkneſſe, at the dores of the
1.Re.6.d ryghteous, ſo that euery one ſoughte the
entraunce of his dore.

Thus the elementes turned in to them
D ſelues, lyke as when one tyme is chaun-
ged vpon an inſtrument of muſyke, and
yet all the reſydue kepe theyr melodye,
whiche maye eaſely be perceyued by the
ſyght of the thyng that are come to paſſe.
The drye lande was turned in to a wa-
ter, and the thynges that afore ſwam in
the water, went nowe vpon the drye grou-
The fyre hath power in the water (contra-
rye to his owne vertue) and the water for-
gat his owne kynde, to quenche. Agayne,
the hammes of the noyſome beaſtes hurt
not the fleſhe of them that wente with the
neyther melted they the yce, whiche eles
melteth lyghtly. In al thynges haſt thou
promoted thy people (O Lorde) and
nght them to honoure: thou
haſt not deſpyſed them, but
alwaye and in al place
haſte thou ſtande
by them.

The Ende of the Boke
of wyſdome.

The boke of Jesus the Sune of Sirach: which is called in Latten/ ECCLESIASTICVS.

The Prologe of Jesus the sunne of Syrache vnto hys boke.

MANY and greate men haue declared wysdome vnto vs, out of the lawe oute of the Prophetes, and out of other that followed theym. In the whiche thynges all ought to be commended by the reason of doctryne, and wysdome: Therfore they that haue it, and reade it, shulde not onely them selues be wyse there thorowe, but serue other also with teachynge and wrytynge

After that my graundfather Jesus had

gyuen dylygent labour to reade the lawe, the Prophetes and other bokes that were lefte vs of our fathers, and had well exercysed hym selfe therin: he purposed also to wryte some thynge of wysdome, and good maners: to the intent that they which were wyllynge to learne and to be wyse myght haue the more vnderstandyng, and be the more apte to leade a good conuersacyon.

Wherfore I exhorte you to receyue it louyngly, to reade it with dylygence, and to take it in good worth, though our wordes be not so eloquent as the tonge of Grecians. For the thyng that is wrytten in the Hebrue tonge, sounderth not so well, when it is translated into an other speache. Not onely this boke of myne, but also the lawe the Prophetes, and other bokes, sound farre otherwyse, then they do, when they are spoken in theyr owne language.

Nowe in the .xxxviij. yere when I came into Egypt, in the tyme of Ptolomy Euergetes, and continued there a whyle, I gat lyberte to reade & wryte many good thynges. Wherfore I thought it good and necessarye to bestowe my dylygence and trauayle to interprete this boke. And consyderyng that I had tyme, I laboured and dyd my beste to perfourme this boke, and to bryng it into lyghte: that the straungers also which are dysposed to learne myght applye them selues vnto good maners and lyue accordynge to the law of the Lorde.

Wysdome

Wysdome procedeth and commeth of God. A prayse of the feare of God. Ryghteousnes is a degre to come by wysdome.

CAP. PRIMO.

ALL wysdome cometh of God the Lorde, and hath bene euer with hym, and is before all tyme. Who hath nombred the sande of the see the droppes of the rayne, and the dayes of ℣ tyme Who hath measured the heyth of heuen, the bredth of the earth, and the depnes of the see? Who hath sought out the grounde of Gods wysdome, whiche hath bene before all thynges? Wysdome hath bene before al thynges, & the vnderstandyng of prudence from euerlastyng. (Gods word in the heyght, is the wel of wysdō, & the euerlastyng cōmaundementes are the entraūce of her.) Unto whom hath the rote of wysdome bene declared? Or who hath knowē her wyte? Unto whom hath the doctryne of wysdōe bene discouered and shewed? Who hath vnderstand the manyfolde entraunce of her. There is one: euen the hyghest, the maker of al thyngs the almighty, the kyng of power (of whome men ought to stande greatly in awe) whiche sytteth vpon hys trone, beyng a God of communyon: he hath created her thorow the holy goste: he hath

A

3. Re. iiij. b and. 4. c. Job. 18. a. Jacob. 1. a

B

W. 4. seue

sene her, nombred her, and measured hym
he hath poured her out vpon all his wor-
kes, and vpon all flesshe, accordyng to his
gyfte: he geueth her rychly vnto them that
loue hym. The feare of the Lorde is wor-
shyp, and tryumphe, gladnesse, and a ioy-
full crowne. The feare of the Lorde mai-
keth a mery herte, gyueth gladnes, ioye,
and longe lyfe. Who so feareth the Lorde
it shall go well with hym at the laste, and
in the daye of hys deathe he shall be
blessed.

C The loue of God is honourable wys-
dome: loke vnto whome it appereth, they
loue it, for they se what wanderous thyn-
ges it doth. The feare of the Lorde is the
begynnynge of wysdome, and was made
Psal.cxi.b. Pro.ix.b. with the faythfull in the mothers wombe:
it shall go with the chosen women, & shall
be knowen of the ryghteous and faythful.
The feare of the Lorde is the ryght gods
seruyce, that preserueth and instructeth the
herte, and gyueth myrth and gladnesse.
Who so feareth the Lorde, shall be happy:
and when he hath nede of comforte,
he shall be blessed. To feare God is the
wysdome that maketh ryche, and bryn-
geth al good with her. She fylleth the hole
house with her gyftes, and the garners
with her treasure. The feare of the Lorde
Feare of the Lorde is the crowne of wysdom, and gyueth pleas-
ruous peace and helth. He hath sene her
and nombred her: knowledge & vnderstan-
dynge of wysdome hath he poured out as
rayne

ryne: and them that holde her fast, hath
he brought vnto honour. The feare of the D
Lorde is the rote of wisdom, and her braū-
ches are longe lyfe. In the treasures of wys-
dome, is vnderstandynge and benocyon
of knowlege, but wisdome is abhorred of
synners. The feare of the Lorde dryueth
out syn, for he that is without feare, can-
not be made ryghtuous, and his wylfull
boldnes is his owne destruccyon. A pacy-
ent man wyll suffer vnto the tyme, and the
shal he haue the rewarde of ioye. A good
vnderstandynge wyll hyde his wordes for a
tyme, and many mens lyps shal speake of
his wysdome. In the treasures of wysdome
is the declaracyon of doctrine, but the ab-
ner abhorreth the worshyppe of God. My
sonne, yf thou desyre wysdome, kepe the
commaundement, and God shal gyue her
vnto the: for the feare of the Lorde is wys-
dome and nurture, he hath pleasure in fayth
and longynge meknesse, and he shall fyll
the treasures therof. Be not obstynate and
vnfaythfull to the feare of the Lorde, and
come not vnto hym with a double herte.
Be not an ypocryte in the sight of men,
and take good hede what thou speakest.
Marke well these thynges, leest thou hap-
pen to fall, and brynge thy soule to dishon-
noure, and so God discouer thy secretes,
and caste the downe in the myddest of the
Congregacyon: bycause thou woldest not
receyue the feare of God, and bycause thy
herte is full of bayneth and deceyte.

He exhorteth the seruauntes of God to ryghtwousnesse, loue, vnderstandynge, and pacience, and exhorteth hym that feareth God, to byleue, to hope, and to loue: because God neuer confoundeth nor forsaketh them that trust in hym. He curseth vpon the subtyll, fearce, and impacyent of herte.

CAP I. II.

A MY sonne, yf thou wylte come into the seruyce of God, stande fast in
Mat.4.2. 1.Ti.iij.b 1.Pe.4.b. rightwousnes and feare, and arme thy soule to temptacyon, settle thyne herte, and be pacyent: bowe downe thyne eare, receyue the wordes of vnderstandynge and thynke not awaye, when thou art enuyed. Holde the fast vpon God, ioyne thy selfe vnto hym and suffre, that thy lyfe maye encrease at the last. What so euer happeneth vnto the, receyue it: suffre in heuynesse, and be pacyente in thy trouble. For lyke as golde and syluer are tryed in the fyre, euen so are acceptable men in the fornace of aduersytie.

Byleue in God, and he shall helpe the
Sapi.4.2 Psal.17.2. order thy waye a ryght, and put thy trust in hym. Holde faste his feare, and growe therin. O ye that feare the Lorde, take mercy holde of his mercye, thynke not away from hym, that ye fal not. O ye that feare the Lorde beleue hym, and your rewarde shall not be empty. O ye that feare the

Lorde

Lorde put your truste in hym, and mercye shall come vnto you for pleasure: O ye that feare the Lorde set youre loue vpon hym, and your hertes shalbe lyghtened.

Consyder the olde generacions of men (O ye chyldrenne) and marke theym well, was there euer any one confounded, that put hys truste in the Lorde? Who euer continued in his feare and was forsaken? Or whome dyd he euer despyse, that called faythfully vpon hym? For God is gracious and mercyfull, he forgeueth synnes in the tyme of trouble, and is a defender for all them that seke hym in the truthe. Wo be vnto him that hath a double hert wycked lyppes, and euell occupyed handes, and to the synner that goeth two maner of wayes. Wo be vnto theym that are loose of hert, which put not theyr trust in God, and therfore shall they not be defended of hym. Wo be vnto theym that haue loste pacyence, forsaken the ryghte wayes, and are tourned backe in to frowarde wayes. What wyll they do, when the Lorde shall begyn to vysit theyme

They that feare the Lorde, wyll not mysbruke hys worde, and they that loue hym, wyll kepe his commaundemente. They that feare the Lorde wyll seke oute the thynges that are pleasaunt vnto hym and they that loue hym shall fulfyll hys lawe. They that feare the Lorde wyll prepare theyr hertes, & humble theyr soules in his sight. They that feare the Lorde kepe

B

Psal. 30. 8
Esa. 26. 8.

C

Iohn. 14. b
Ro. xiij. b
ii. Re. 24. c

kepe his commaundmentes and wyll be
pacyent tyll they se hym selfe, saynge that
ter it is for vs to fal into the handes of the
lorde, then into the handes of men: for
mercye is as greate as hym selfe.

¶ To our father and mother ought
we to gyue double honour. Of the blessyng
and curse of the father and mother. No
man ought to ouer curiously to searche out
the secretes of God.

Capi. III.

THE chyldren of wysdome are a
congregacyon of the ryghteous,
and theyr exercyse is obedience
lone. Heare me your father (O my dere
chyldren) and do therafter, that ye maye
be safe. For the Lorde wyll haue the father
honoured of the chyldren, and loke what a
mother cōmaundeth her children to do, he
wyll haue it kept. Who so honoureth his
father, his synnes shall be forgeuen hym,
and he that honoureth his mother is lyke
one that gathereth treasure together.
Who so honoureth his father: shall haue
ioye of his owne chyldren, and when he
maketh his prayer he shall be hearde. He
that honoureth his father, shall haue a
longe lyfe, and he that is obedyent for the
Lordes sake / his mother shall haue ioye
of hym. He that feareth the Lorde, honou-
reth his father and mother, and doth
seruyce, as it were vnto the lorde hym self.
honour thy father in deade, in worde, and
in all

A Fathers. Exo. xx.b. Deu. v.b. Ephe.vi.a

Ephe.vi.a

B

in all pacyence, that thou mayst haue his blessyng: for the blessyng of the father buyldeth vp the houses of the chyldren, but the mothers curse roteth out the foundacyons. Reioyce not when thy father is reproued for it is no honour vnto the, but a shame. For the worshyp of a mans father, is hys owne worshyp, & where the father is without honour, it is the dishonestye of the sunne. My sonne, make muche of thy father in his age, and greue him not as longe as he liueth. And yf he vnderstandynge fayle, haue patience with hym, and despyse him not in thy strength. For the good deede that thou shewest vnto thy father, shall not be forgotten: and when thou thy selfe wantest it shall be rewarded the (and for thy mothers offense, thou shalt not be recompensed with good, yee it shall be founden not the inryghteousines) & in the daye of trouble thou shalte be remembred: thy synnes also shall melte awaye, lyke as the yse in the fayer warme wether.

Ec. 27. d. and. xlix. a Deu. 33. a

C

He that forsaketh his father shal come to shame: and he that defyeth his mother is cursed of god. My sonne, perfourme thy workes with lowlynge meekenesse, so shalte thou be beloued aboue other men. The greater thou art, the more humble thy selfe in all thynges, and thou shalte fynde fauour in the syght of God. For great power belongeth onely vnto God, & he is honoured of the lowly. Seke not out the thynges that are aboue thy capacyte, and searche not the

Pro. 25. d. Ro. 12. a. Deu. iii. a

the grounde of suche thynges as are in
myghtie for the: but loke what God hath
cõmaunded the, thynke vpon that alwaye
and be not curious in many of his workes.
For it is nedefull for the to se with thyne
eyes, the thynges that are secrete. Make
not thou to muche searche in superfluous
thynges, and be not curyous in many of
his workes: for many thynges are shewed
vnto the alredy, whiche be aboue the ca-
pacytie of men. The medlynge with suche
hath begyled many a man, and tangled
theyr wyttes in vanytie. Nowe he that la-
ueth peryll, shal perysshe therin.

D An harde herte shall fare euell at the
laste: an herte that goeth two wayes, shall
not prospere: and he that is frowarde of
herte, wyll euer be the wurse and wurse.
A wicked hert shal be laden with sorowe,
and the vngodly synner wyll heape one sin
vpon an other. The counsell of the proude
hath no helth, for the plante of syn shalbe
roted out in them. The herte of hym that
hath vnderstandynge shall perceyue hyd
thynges, and a good eare wyll gladly har-
ken vnto wysdome. An herte that is wyse
and hath vnderstandynge, wyll abstayne
from sinnes, and increase in the workes of
ryghteousnes. Water quencheth burnynge
fyre, and mercye reconcyleth synnes. God
hath respecte vnto hym that is thankefull:
he thynketh vpon hym agaynste the tyme
to come, so that when he falleth, he shall
fynde a strong hyde.

Eccl.xl.c
Mani.4.d
Wat.v.8.

Ther

Almes muste be done with all meekenes: The study of wysdome and her fruite. Mercye ought to be mercyfull. An exhortacion to eschue euell and to do good.

CAPI. xxxi.

My sunne, defraude not the poore of his almes and turne not awaye thyne eyes from hym that hathe nede. Dispyse not an hungry soule, and defye not the poore in his necessitie: greue not the herte of hym that is heuy of soule, and withdraw not the gyfte from the nedefull. Refuse not the prayer of one that is in trouble, and turne not awaye thy face from nedy. Cast not thyne eyes aside from the poore, that thou gyue hym not occasion to speake euyll of the. For yf he complayne of the in the bytternes of his soule: his prayer shall be heard: euen he that made hym, shall heare hym. Be curteous vnto the company of the poore humble thy soule vnto the elder, and bowe downe thy heade vnto a man of worshyppe. Let it not greue the to bowe downe thyne eare vnto the poore, but paye thy det, and gyue him a frendly aunswere, and that with mekenes. Delyuer hym that suffreth wronge from the hande of the oppressoure, and be not faynteherted when thou sytteste in iudgement. Be mercyfull vnto the fatherles as a father, & be in stede of an husbande vnto their mother, so shalt thou be as an obedyente sunne of the hyghest, and he shall loue the more then thy mother doth.

A
Deu. xv. B. Mat. 23. c.

B
Ecclesiast. Eccl. 11. b.

Wysdome

Wysdome bretheren lyfe into her chyldren
receyueth them that seke her, and wyll go
before them in the waye of ryghtuousnes.
Ye that loueth her loueth lyfe: & they that
seke her dylygently, shall haue great ioye.
They that kepe her, shall haue the herytage of lyfe: for where she entreth in, there
is the blessyng of God. They that honour
her, shal be the seruauntes of the holy one:
and they that loue her, are beloued of god.
Who so geueth eare vnto her, shal iudge
the nethen: and he that hath respect vnto
her, shall dwel safely. Ye that beleueth her
shall haue her in possessyon, and his generacyon shall endure: for when he falleth,
she shall go with hym before all. Feare,
drede, and temptacion shal she bryng vpon
hym, and trye hym in her doctryne: tyll she
haue so proued hym in his thoughtes, that
she hath myt his soule vnto her. Then shal she
stably she hym, bryng the ryght waye vnto
hym, make hym a glad man, shewe hym
her secretes, and heape vpon hym the treasures of knowledge, vnderstandynge and
ryghtuousnes. But yf he go wronge, she
shal forsake hym, and gyue hym ouer into
the handes of his enemie. Wy sonne make
much of the tyme, eschue the thynge that
is euel, and for thy lyfe, shame not to saye
the truth. For there is a shame that bryngeth synne, and there is a shame that bryngeth worshyp and fauour. Accepte no person after thyne owne wyl, that thou be not
confounded to thine owne decaye. Be not
ashamed

shamed of thy neyghboure in hys aduer-
syte, and kepe not backe thy counsel when
it maye do good, neyther hyde the wys-
dome in her beute. For in the tonge is wis-
dome knowen, so is vnderstandyng, know-
ledge, and learnyng in the talkynge of the
wyse and stedfastnes in the workes of righ-
teousnes. In no wyse speake agaynste the
worde of truth, but be ashamed of the lies
of thyne owne ignorauance. Shame not to
confesse thyne errour, submyt not thy selfe
vnto euery man bycause of sinne. Withstand
not the face of the myghte, and stryue not
against the streme. But for the truth stryue
thou vnto death, and God shall fyght for
the agaynst thyne enemyes. Be not hastye
in thy tonge, neuther slacke and negligent
in thy workes. Be not as a Lyon in thyne
owne house, destroyng thy housholde ser-
uaūtes, and oppressynge them that are vnder
the. Let not thyne hande be stretched out Acte.xx.d
to receyue, & shut when thou shuldest gyue.
Be not ouer confydent in ryches maye we not put any con-
fydence. The vengeaunce of god ought to
be fered, and to repentaunce maye we not
be slowe.

CAPI. V

TRust not vnto thy riches, and saye
not: tushe, I haue ynoughe for my
lyfe (For it shall not helpe in the
tyme of vengeaunce and temptacion.) For-
lowe not the lust of thyne owne hert in thy
strength, and saye not: tushe, howe haue I
had strength, or who wyll punysshe me, bycause A
Luke.xiij.
Eccle.xi.c.

bycause of my workes? for doubtles God
shall auenge it. And saye not: I haue com-
mytted no synnes, but what euell hathe
happened me? For the almyghtie is a pa-
cyent rewarder. Bycause thy synne is for-
Ro.vii.a. geuen the, be not therfore without feare,
Eccle.21.a. neyther heape one syn vpon an other. And
saye not: tushe, the mercye of the loode is
greate, he shall forgyue me my synnes, be
Eccle.16.b they neuer so many. For lyke as he is
mercyfull, so goeth wrath from hym also,
and his indignacyon cōmeth downe vpon
sinners. Make no tarying to turne vnto the
E Loode, and put not of from daye to daye:
for sodenly shall his wrathe come, and in
the tyme of vengeaunce he shall destroye
the. Truste not in wycked ryches, for they
Pro.x.a. and.xi.a. shall not helpe the in the daye of punish-
Eze.vii.b. ment and wrath. Be not caryed about in
Sepho.i.c euery wynde, and go not into euery waye,
for so doth the synner that hathe a double
tonge. Stande fast in the waye of the loode,
be stedfast in thy vnderstanding, abyde by
the worde, and folowe the worde of peace
and ryghteousnes. Be gentle to heare the
worde of god, that thou mayst vnderstande
it and make a trewe aunswere with wyse
dome. Be swyfte to heare, but slowe and
Jacob.i.b pacyent in gyuynge aunswere. If thou hast
vnderstandynge, shape thy neyghboure an
aunswere: yf no, laye thyne hande vpon
thy mouth: leest thou be trapped in an vn-
discrete worde, and so confounded. Be-
houre and worke is in a mans wyse rule

tynge, but the tonge of the vndyscrete, is his owne destruccyon. Be not a pryue accuser as longe as thou lyuest, and vse no soo vnder with thy tonge. For shame and sorowe goeth ouer the theefe, and an euell name ouer hym that is double tonged: but he that is a pryuy accuser of other men, shalbe hated enuyed & confounded. He that thou vnstifye the small and great alyke. Leui. xix.

It is the propertye of a synner to be double tonged. The doctryne & good councell of the wyse is to be embraced, wysdome shulde be serched for. The profyte therof.

CAP. VI.

BE not thy neyghboures enemye for thy frendes sake: for who so is euell shal be the heyre of reuoke and dishonour, and who soeuer be arch enuyous & double tonge offendeth. Be not proude in the deuyce of thyne vnderstandynge, leest thy leues wyther, and thy fruyte be destroyed and so thou be lefte as a drye tree for a wycked soule destroyeth hym that hathe it, maketh hym to be laughed to scorne of his enemyes (and bringeth hym to the porcyon of the vngodlye.) A swete mouth multiplyeth frendes and pacifyeth them that be at varyaunce, and a thanks full tonge wyl be plentuous in a good mā. Be holde frendlyhed with many, neuerthelesse haue but one counceller of a thousande. A

If thou getest a frende proue hym first/ and be not hastye to geue hym credence. Frendes.

Ad- For

For some man is a frende, but for a tyme
Pe.13. and wyl not abyde in the daye of trouble.
and.33. And there is some frende that turneth to
Wich.7.a enmyte, and taketh part agaynst thee:
Mat.5.e. yf he knowe any hurte by thy, he telleth it
Ec.37.a. out, agayne, some frende is but a compa-
nyon at the table, and in the daye of nede
he contynueth not. But a sure frende wyl
be vnto the euen as thyne owne selfe, and
deale faythfully with thy housholde folke
yf thou suffre trouble and aduersyte he is
with the, & hydeth not hym selfe from thy.
Departe from thyne enemies, yee and be
ware of thy frendes. A faythfull frende is
a strong defence: who so fyndeth such one
fyndeth a noble treasure. A faythfull frende
C hath no pere, the weight of golde and syl-
uer is not to be compared to the goodnes
of his fayth. A faythful frende is a medi-
cyne of lyfe. and they that feare the Lord
shal finde hym. Who so feareth the lorde
shall prospere with frendes: & as he is him
selfe so shall his frende be also. My sonne
receyue doctrine frō thy youth vp, so shalt
thou fynde wysdome tyll thou be olde. Go
to her as one that ploweth, and soweth, &
Eccle.v.d. tary paciētly for her good frute. For thou
shalt haue but lytle labour in her worke,
but thou shalt eat of her frutes ryght soone.
O howe exceedyng sharpe is wysdom to vn-
lerned men: an vnstedfast body wyl not re-
mayne in her. Vnto suche she is as it were
a touche stone, and he casteth her frō hym
in all the hast, for wysdome is with hym

but in name, ther be but fewe that haue knowlege of her. But with the that knowe her, she abydeth euen vnto the apperynge of god. Gyue eare, my sonne, receyue my doctryne, and refuse not my counceil: Put thy fote into her linkes, and take her yoke vpon thy necke: bow downe thy shulder vnder her, beare her pacientlye, & be not wery of her bandes. Come vnto her with thy hole hart, and kepe her wayes with al thy power. Seke after her, & she shall be shewed the: and when thou hast her forsake her not. For at the last thou shalt fynde rest in her, and that shall be turned to thy greate ioye. Then shal her fetters be a stronge defence for the, and her yoke a glorious rayment. For the bewtie of lyfe is in her. And her handes are the couplynge together of iustycyon. Yee a glorious rayment is it, thou shalt put it on, and the same crowne of ioye shalt thou weare. My sonne, yf thou wylt take hede, thou shalte haue vnderstandinge and yf thou wylt applye thy mynde thou shalte be wyse. Yf thou wylt bow downe thyne eare, thou shalt receyue doctryne and yf thou delyte in hearynge, thou shalt be wyse. Stande with the olde and sadde & wyse elders as haue vnderstandinge, & consent vnto theyr wysdome with thyne hert, that thou mayst here al godly sermons, and that the worthy sentences escape the not. And if thou seist a man of discrete vnderstandinge, get the vp vnto hym, and let thy fote stande vpon the

D

Mat. vi. B.

E

Eccle. 8 x.

steppes of his dores. Let thy mynde be
Psal.1.2. vpon the commaundementes of God, and
be earnestly occupyed in his lawes: so shall
he stablyshe thy herte, and geue the wyll
dome at thyne owne desyre.

We must forsake euel, & yet not iustifye our selues. The behaueour of the wyse toward his wyfe, his frend, his children, his seruantes, his father & mother, precept. &c.

CAPI. VII.

A DO no euell, so shal there no harme happen vnto the. Departe away from the thynge that is wycked, & no myschefe shall medle with the. Wyll not sowe no euel thynges in the forowes of vnrighteousnesse, so shalte thou reape them seuen folde. Laboure not vnto man for any lordshyp, neyther vnto the kynge for the feate of honour. Iustifye not thy
Psalmus. c xliij. 9. selfe before God (for he knoweth the hertes
Eccle. 7. c. and desyre not to be reputed wyse in the
Iob. 9. a e presence of the kynge. Make no labour to
Luke. 18. b be made a Iudge, excepte it so were, that thou coulduest mightely put downe wickednes: for yf thou shuldest stande in awe of the presence of the myghtie, thou shuldest fayle in geuynge sentence. Offende not in
Eccle. xlij. the multitude of the cytie, and presse not thy selfe amonge the people. Bynde not two sinnes together, for in one synne shalte thou not be vnpunished. Saye not vnto God, God wyll loke vpon the multitude of my oblacions, and when I offer vnto the hyest god, he wyll

except it. Be not fayntе herted when thou B
makest thy prayer, nether slacke in geuing
of almes. Laugh no man to scorne in the
heynes of his soule, for God which seeth
all (ynges) is he that can bryng downe, &
set vp agayne. Accept no lesyng agaynste i.Re.ij.d.
thy brother, neither do the same agaynste
thy frende. Use not to make any maner of
lye: for the custõe therof is not good. Make Mat.vi.b.
not many wordes when thou arte amonge Ro.xij.d.
the elders: & when thou prayest, make not
muche babblynge. Let no labourous worke
be ordeyned vnto (e, nether the husbandrie
which the almyghtie hath created. Make
not thy boste in the multytude of thy wyc-
kednesse, but humble thy selfe euen from
thyne herte: and remember that the wra
shall not be longe in taryeng, and that the
vengeaunce of the flesshe of the vngodly is
a very fyre and worme. Geue not ouer thy
frende for any good, not thy faythfull bro-
ther for the best golde. Departe not from a
discrete & good woman, that is fallen vnto C
the for thy portion in the feare of the lorde
for the gyft of her honesty is aboue golde.
Where as thy seruaunt worketh truelye: Leui.xix.d
entreat him not euell, not the hirely (e)at
as faythfull vnto the. Loue a discrete ser-
uaũt & (hune owne soule defraud him not
of his hyere, nether leue hym a poore ma.
If thou haue cattel, loke wel to the: & if they Deu.xv.a
be for thy profite kepe them. If thou haue Ec.xxx.a
sonnes, bring them vp in nurture & learnyng
and holde them in (u)bie(c)tion from their youth vp.

4. If thou

Yf thou haſt doughters, kepe theyr bodye and ſhewe not thy face cherefull towarde them. Mary thy doughter, & ſo thou ſhalt perfourme a weighte matter: but geue her to a man of vnderſtandyng. Yf thou haue a wyfe after thyne owne mynde, forſake her not: but cõmyt not thy ſelfe to the hate full.) Honour thy father from thy hole hert
Eccle.iii.a
Tobi.4.a
and forget not the ſorowfull trauayle that thy mother had with the: remember that thou waſt borne thorowe them, and howe canſt thou recompence them the thynges
D
that they haue done for the? Feare the
Deu.xiii.a
Lorde with all thy ſoule, and honoure his mynyſters. Loue thy maker with all thy ſtrength, and forſake not his ſeruauntes.
Nu.18.b.c
Feare the Lorde with all thy Soule, and honour his preeſtes. Gyue them theyr portyon of the fyrſt frutes and increaſe of the earthe, lyke as it is cõmaunded the gyue them the ſhulders, & theyr appointed offerynges and fyrſtlinges. Reach thyne hand vnto the poore, that God maye bleſſe the
Eccle.vii.b
with plenteouſnes. Be lyberal vnto al men liuyng: yet let not but do good euen to the
Tobi.i.d.
that are deed. Let not them that wepe be without comfort, but mourne with ſuch as
Ro.12.b
mourne. Let it not greue the to viſyte the
Mat.25.a
ſicke, for that ſhal make the to be eſtemed. What ſoeuer thou takeſt in hande, remembre the ende, and thou ſhalte neuer do amyſſe.

: Agaynſt thy better is no ſtryuynge. Of the death of hyde enemye mayſt thou

face

not reioyse, nor despyse thy neyghbuors not the wurdes of the wyse.

CAPI. VIII.

STryue not with a myghty man, lest thou chaunce to fal into his handes A
Make no variaūce with a rich man lest he happen to bryng vp an harde quarel agaynst the. For golde and syluer hath vndone many a man, yee euen the hertes of kynges hath it made to fall. Stryue not with a man that is full of wurdes, & laye no stickes vpon his fyre: Kepe no companye with the vnlerned, leest he geue thy kynred an euel report. Despyse not a man that turneth hym selfe awaye from syn, & caste him not in the teeth withal: but remember that we are frayle euery chone. Thy selfe scorne of no man in hys olde age, for we ware olde also. Be not glad of the death of thyne enemie, but remember that we must dye all the sorte of vs (and fayne wolde we come into ioye.) Despyse not the sermons of such elders as haue vnderstanding, but acquaynte thy selfe with the wyse sentences of them: for of them thou shalt learne wysdome and the doctryne of vnderstandyng, and howe to serue great men with out complaynt. So not from the doctryne of the elders, for they haue learned it of their fathers. For of them thou shalt lerne vnderstandynge, so that thou mayst make answere in the tyme of neede. Kyndle not the cooles of synners, leest thou be brent in the fyre flames of them. Resist not the

Wat.v.c.
Eccle.31.8

Esa.6.g
ii.Cor.13.b

Leui.xix.g

Eccle.vi.c.

B

face of the blasphemer, that he laye not
wayte for thy mouth. Lende not vnto him
Eccle.16.a that is mightier then thy selfe: yf thou lendest hym, count it but lost. Be not iuerte as
longe thy power: yf thou be, then thynke
ernestly to paye it. Go not to law with the iuge
for he wyl iuge accordyng to his owne honour. Trauayle not by the waye with him
Ge.xiij.b. that is braynles, lest he do the euell: for he
foloweth his owne wylfulnes, and so shalt
thou perysh thorow his folye. Stryue not
with him that is angry and cruel, & go not
C with hym in to the wyldernes: for blode is
Pro.xx.d. nothyng in his syght, & where there is no
Marie.iij.a helpe, he shal murther the. Take no coun-
Eccle.xx.c. sel at fooles, for they loue nothyng but the
Ge.xxx.a. thynges that plese themselues. Make no
counsell before a straunger, for thou canst
not tell what wyl come of it. Open not thyne
hert vnto euery man, lest he be vnthanckfull to the, and put the to reproue.
Prou. The ieoperdes of chastnes are to be
eschued. An olde frende is to be preferred
before a newe. The glory & ryches of synners. Ryghteous men shulde be bydden to
feest. Labour in the chefe thyng in a workman, and wydome in a prycste.

CAPI. IX.

A BE not gelous ouer the wyfe of thy
bosome, that she shew not some shrewed poynt of wycked doctryne vpon
the. Geue not the power of thy lyfe vnto a
woman, lest she get in thy strength, and
so then

so thou be confounded. Loke not vpon a woman that is desirous of many men, lest thou fall into her snares. Vse not the company of a woman that is a player & daunser, and heare her not, lest thou perysshe thorowe her enticyng. Beholde not a mayden, that thou be not hurte in her beawte. Prou. v. E.

Caste not thy mynde vpon harlottes in any maner of thyng lest thou destroye both thy selfe and thine heritage. Go not about gasyng in euery lane of the cyte, neyther wander thou about in the stretes therof. Turne away thy face from a beautiful woman, and loke not vpon the fairenes of other. Many a man hath perysshed thorowe the beawte of women, for thorowe it the desyre is kindled as it were a fyre. And vnto Matth. 5. A

B

Gen. 34. Ba
ii. Re. xi. Ba
Iudit. x.
and. xi. xiii.

vnto a wanton woman shall be troden vnder foote as myre, of euery one that goeth by the waye. Many a man wondryng at the beawte of a straunge woman, hathe bene cast out, for her wordes kyndle as a fyre. Syt not with an other mans wyfe by any meanes, lye not with her vpon the bedde, make no wordes with her at the wyne lest thyne hert enclyne vnto her, and so thou with thy blode fall into destruccyon. Forsake not an olde frende, for the newe shall not be like vnto hym. Of Olde frendes.

A newe frende is new wyne, let hym be olde and thou shalt drynke hym with pleasure. Desyre not the honour and ryches of a synner, for thou knowest not what destruccyon is for to come vpon hym.

Desyre

Delyte not thou in the thyngs that the vngodly haue pleasure in, beyng sure that the vngodly shall not be accepted vntyll they
C graue. Kepe the from the man that hath power to sleye, so needest thou not to be afrayde of death. And yf thou cumest vnto hym, make no haut, lest he happen to take away thy lyfe. Remember that thou goest in the mydst of snares, and vpon the bulwarkes of the cytie. Beware of thy neyghbour as nygh as thou canst, & medle with
Eccle.8.dc and37.ab suche as be wyse and haue vnderstanding Let iust men be thy geste, let thy mynde be in the feare of god, let the remembraunce of god be in thy mynde and let al thy talkynge be in the commaundementes of the hyghest. In the handes of craftesmen shall
Deu.vi.b. and.xi.c. iij.Re.3.b the workes be comended so shall the prynces of the people in the wysdom of theyr talkyng. A man full of wurdes is perylous in his cyte: and he that is remerarious & past shame in his talkyng, is to be abhoured.
Of Kynges and Iudges. Pryde, and couetousnes, are to be abhoured. Labour to prayse.

CAPI. X.

A
Kynges. Pro.29.b. WYse iudge wyll order his people with discretion, and where vnder rule of vnderstandynge reuerent rule, there goeth it well As the iuge of the people is hym selfe euen so are his officers and loke what maner of man the ruler of the cytie is, iuste are they that dwell there
in also

in also. An vnwyse destroyeth his people, but where they that be in auctoryte are men of vnderstandyng, there the cyte prospereth. The power of the earthe is in the hande of God, and wyen his tyme is, he shall set a profytable ruler vpon it, in the hande of god is the power of man, and vpon the scrybes shall he laye his honoure. Remember no wronge of thy neyghbour, and medle thou with no vnryghteous workes. pryde is hateful before god and man and all wyckednesse of the heithen is to be abhorred. Bycause of vnryghteous dealing wronge, blasphemies, and diuers disceyte realme shalbe translated from one people to an other. There is nothing worse then a couetous mā. Why art thou proud o thou earth & ashes? There is not a more wycked thynge then to loue money. And whyle such one hath his soule to sell, yet is he but fylthye dunge whyle he lyueth. And though the physycion shewe his helpe neuer so longe, yet in conclusyon it goeth after this maner, to daye a kynge to morowe dead. For when a man dieth, he is the heyer of serpentes, beestes, and wurmes. The begynning of mans pryde, is to fall away from god: and whyle his hert is gone from his maker, for pryde is the originall of all syn. Who so taketh holde therof, shall be fylled with cursynges, & at the last it shall ouerthrowe hym. Therfore hath the lorde brought the congregacyons of the wicked to dishonour, and destroyed them vnto the ende

3. Re. 12. B

Leui. xix. C

Iere. 17. B
Dani. 4. C

B

ende. God hath destroyed the seates of
C proude Princes, and sette vp the meke in
theyr steade. God hath wythered the rotes
Sapi.6.b. of the proude heithen, & planted the lowly
Luke.1.d. amonge them. God hath ouerthrowen the
14.b.18.b. landes of the heithen, and destroyed them
Gene.xix.a out of the grounde. He hath caused them
to wither awaye, he hath brought them to
naught, and made the memoryal of them
to cease from out of the earth. (God hath
destroied the name of the proude, and left
the name of the humble of mynde.) Pryde
was not made for man, neyther wrothfulnes
for mens chyldrenne: the sede of man
that feareth God, shall be brought to ho-
nour, but the sede which transgresseth the
commaundementes of the Lorde, shall be
shamed. He that is the ruler amonge bre-
thren is holden in honoure amonge them,
and he regardeth suche as feare the lorde.
The glorye of the ryche, of the honourable,
and of the poore is the feare of god.

D Despyse not thou the Just poore man,
and magnifye not the ryche vngodlye.
Greate is the Judge, and myghtie in ho-
nour, yet is there none greter then he that
fea[r]eth god. Unto the seruaūt that is dis-
Pro.17.a. creete, shal the free do seruyce. He that is
Ec.xij.b wyse & wel nurtured, wyll not grudge when
he is reformed, and an ignorauant bodye
shall not come to honour. Be not proude to
do thy worke; & dispayer not in the tyme
of aduersyte. Better is he that laboureth
and hath plenty of all thynges, then
he that

he that is goigyous and wanteth breed.

My sonne, kepe thy soule in meknesse, and gyue her, her due honour. Who shall iustify hym that synneth agayst him selfe who wyll honour hym that dishonoureth his owne lyfe? The poore is honoured for his faythfulnes & truthe, but the ryche is had in reputacyon, bycause of his goodes. he that ordreth hym selfe honestly in poouerte. how much more shal he behaue hym selfe honestly in ryches? And who so ordereth hym selfe vnhonestly in ryches, how much more shal he behaue hym selfe vnhonestly in powerte.

The prayse of humilite. After the outwarde aperaūce ought we not to iuge. Of hedy & rash iugment. The rich is not [illegible] out offence. All thynges come of god. All men are not to be brought into thy house.

CAP. XI.

A

The wysdō of hym that is brought lowe, shal lyfte vp his heed, & shall make him to sit among great men. Commende not a man in his beautie, neither despise a man in his other apperaūce The Bee is but a small beest among the foules, yet is her fruyte exceedynge swete. Be not proude of thy rayment, and exalte not thy selfe in the daye of thy honour. for the workes of the hiest only are wunderful ye gloryous, secrete, & vnknowen are his workes. Many tyraūntes haue bene fayne to syt downe vpon the [illegible]he, and the vnlykely hath worne the crowne.

Gene.xlix
Mani.vi.c

Ecle.xiij.a

i.Re.xvi.
i.Pet.v.y

Many

Many myghtie men haue bene brought
Deu.xvij.b lowe, and the honourable haue bene deli-
and vij.b. uered into other mens handes. ℣ Con-
Josue.7.c demne no man before thou haue tried out
and.xx.c. the matter, and when thou hast made in-
Pro. 18.b. quysycion, then reiourne ryghtuously.
B Geue no sentence before thou hast hearde
the cause, but fyrste let men tell out theyr
tales. Stryue not for a mater that tou-
Mat.xix.c cheth not thy selfe, and stonde not in the
1.Ti. vi.b. iudgement of synners. Wy sunne, medle
Pro.x.c. not with many maters: and yf thou wyte
be ryche, thou shat not get it, and though
thou renneste thy ware afore: yet shalt thou
not escape. There is some man that labou-
reth, and the more he weryeth hym selfe,
the lesse he hath. Agayne, some man is
slouthfull, hathe nede of helpe, wanteth
Job.xlij.c. strength and hath great powerte, ℣ Godes
eye loketh vpon him to good, setteth hym
vp from his lowe estat, and lyfteth vp his
heed, so that many men maruell at hym,
C and gyue honour vnto God. Prosperyte
Job.i.c. and aduersytie, lyfe, and death, powertie,
Ezc.28.a. and rychesse come of the Lorde. (Wyse-
dome, nurture, and knowledge of the lawe
is with godloue, and the wayes of good
are with hym. Errour and darkneſſe are
made for synners: and they that delyte
selues in euyll, ware olde in euell.) The
gyft of god remayneth for the ryghtuous,
and his good wyll shal haue prosperite for
Luke.xij.b euer. Some man is ryche by liuyng nigard
ly, and that is the porcyon of his rewarde
in that

in that he sayth: ✠ now haue I gotten rest and now wyl I eat & drynke of my goodes my selfe alone. And yet he consydreth not that the tyme drawyth nye (and death approcheth) that he must leaue al these thinges vnto other men, and dye hym selfe. Luke.xij.c

Stande thou faste in thy couenaunt, and exercyse thy selfe therin, and remayne in the worke vnto thy age. Contynue not in the workes of synners but put thy trust in god, and byde in thyne estate: for it is but an easy thyng in the sight of god, to make a poore man ryche, and that sodenly. The D blessyng of god hasteth to the rewarde of the ryghtuous, & maketh his frutes soone to florysshe and prospere. Saye not: what helpeth it me? and what shall I haue eftewhyle? Agayne saye not: I haue ynough, howe can I wante? ✠ When thou art in welfare, forget not aduersytie: and when it goeth not well with the, haue a good hope that it shall be better. For it is but a smal thynge vnto God, in the daye of death to rewarde euerye man accordynge to hys wayes. The aduersyte of an houre maketh one to forget all pleasure: and when a man dyeth, his workes are discouered. Prayse no body before his death, for a man shall be knowen in his chyldren. Bryng not euery man in to thyne house, for the dysceytfull layeth wayte diuersly. Lyke as a partryche in a maunde, so is the herte of the proude: and lyke as a spye, that loketh vpon the fall of his neighbour. For he tur- Eccle.18.c

O.i. neth

neth good vnto euell, and sclaundreth the chosen. Of one sparke is made a great fire (and of a disceytefull man, is blode increased) and an vngodly man layeth waite for bloode. Beware of the deceytfull, for he ymagineth wicked thynges, to dryng the into a perpetuall shame. If thou takest anie vnto the/he shal destroye the in vnquietnes, & dryue the from thyne owne wayes.

☞ Vnto whome we ought to do good. Enemyes ought to be eschued.

CAPI. XII.

When thou wylte do good, knowe to whome thou doist it, & so shalt thou be greatly thanked for thy benefytes. ✠ Do good vnto the ryghtuous, and thou shalt fynde great reward, though not of hym: yet (no dout) the lorde hym selfe shall reward the. He standeth not in a good case that is alwaye occupyed in euell, and geueth no almes: for the hyest hateth the sinners, & hath mercy vpon them that shew the workes of repentaunce. Geue thou vnto such as feare god and receyue not a synner. As for the vngodly and sinners, he shal recompence vengeaunce vnto them, and kepe them to the daye of wrath. Geue thou vnto the good, & receyue not the synner: do well vnto hym that is lowly, but geue not to the vngodly. Let not the bred be geuen hym, that he be not myghtyer then thy selfe therby: For so shalt thou receyue twyse as muche euell, in

Ecclus. 6. 2 Tim. 4. 2.

all the

all the good that thou doest vnto hym.
And why? the hyghest hateth synners/and
shall rewarde vengeaunce to the vngodly.
In prosperyte, a frende shall not be know-
en, and in aduersyte an enemye shall not
be hyd. For when a man is in welth, it gre
ueth his enemyes: but in heuines and trou
ble a man shall know his frende. Truste B
neuer thyne enemie/for lyke as an yron ru
steth, so doth his wyckednes. And though
he make muche crowchyng and kneelyng,
yet kepe wel thy mynde, & beware of him.
Set hym not by the, neither let hym syt at
thy ryght hande: lest he turneth hym, get
into thy place, take thy rowme & seke thy
frat, and so thou at the last remember my
wordes, and be prycked at my sayenge.

Who wyll haue pyte of the charmer,
that is stynged of the serpent, or of al such
as come nye the beastes? Euen so is he with
hym that keepeth company with a wycked
man: & lappeth him selfe in his sinnes. For C
a season wyl he byde with the, but if thou
stomble, he taryeth not. & Hys enemye is Iere. xli. b
swete in his lyps: ymagineth disceyte in
his hert, to throw the into the pit: ye he wil
wepe with his eyes, & yf he maye fynde o-
portunyte: he wyl not be satisfied with blod
yf aduersite come vpō the, thou shalt fynd
hym there fyrst, & though he pretend to do
the helpe, yet shal he undermine fr. he shal
shake his hed, & clap his handes ouer the
for very gladnes: & whyl he maketh many
wordes, he shall disfigure his countenaūce

The companyes of the proude, and of the ryche are to be eschued. The loue of God. Lyke do company with theyr lyke.

CAPI. XIII.

A Who so toucheth pytch, shal be fylled withall: and he that is familyer with the proud, shal cloth hym selfe with pryd. He taketh a burthen vpon him, that accompanyeth a more honorable man then hym selfe. Therfore kepe no familyarytie with one that is rycher then thy selfe. Howe agree the ketell & the pot together? for yf the one be smytten agaynst the other, it shall be broken. The ryche dealeth vnryghtuously, and threteneth withal: but the poore beyng oppressed and wrongfully delt withal, suffreth scarcenes, and geueth fayer wordes. Yf thou be for his profyte, he vseth the: but yf thou haue nothynge, he shall forsake the. As long as thou hast any thing of thine owne he shall be good felowe with the: yee he shall make the a bare man, and not be sorye for the. If he haue nede of the, he shal [illegible] the: & (with a preuy mocke) shall he put the in an hope, and geue the all good wordes, and saye: what wantest thou? Thus shal he shame the in his meat vntyl he haue supte the cleane vp twyse or thryse, and at the last shal he laugh the to scorne. Afterward, when he seeth that thou hast nothyng, he wil forsake the, & shake

his

hys heed at the. (Submyt thy selfe vnto God, and wayte vpon his hande. Beware that thou be not dysceyued and broughte downe in thy symplenesse. Be not to humble in thy wysdome: leest when thou arte brought lowe, thou be disceyued thorowe foolyshnes. Yf thou be called of a myghte man, absent thy selfe, so shal he call the to hym the more ofte. Preasse not thou vnto hym, that thou be not shut out: but go not thou far of, leest he forget the. Withdraw not thy selfe from his speache, but beleue not his many wordes. For with much communicacyon shal he tempte the, and (with a preuy mocke) shal he questyon the of thy secretes. The vnmercyfull mynde of his shall marke thy wordes, he shal not spare to do the hurte, and to put the in pryson. Beware, and take good hede to thy selfe, for thou walkest in parel of thy ouerthrowyng. Nowe when thou herest his wordes make the as though thou werst in a dreme and wake vp. Loue god all thy lyfe longe, and call vpon him in thy nede. Euery beest loueth his lyke, euen so let euery man loue his neighbour. Fleshe resorte to theyr lyke, and euery man wyll kepe company with suche as he is hym selfe. But as the wulfe agreeth with the lambe, so doth the vngodly with the ryghteous. What felyshyp shulde an holy man haue with a dogge? Howe can the ryche & the poore agree together? The wylde Asse is the Lyons praye in the wylder. Euen so are poore

B

I

C

ii. Cor. vi. c

men the meate of the ryche. Lyke as the proude maye not awaye with lowlynes, euen so do the ryche abhoure the pore. Yf a ryche man fall, his frendes set hym vp a gayne: but when the poore fallety, his acquayntaunce forsake hym. Yf a rych man fall into an errour, he hath many helpers he speaketh proude wordes, and yet men iustifye hym. But yf a pore man go wrong he is punyshed: yee though he speake wyse ly, yet can it haue no place. When the ryche man speaketh, euery body holdeth his tonge: and loke what he sayth, they prayse it vnto the cloudes. But yf the pore man speake, they saye: What felowe is this? And yf he do amysse, they shall destroye hym. Ryches are good vnto hym that hath no syn in his conscience, and pouerte is a wycked thynge in the mouth of the vngodly. The herte of man chaungeth his countenaūce, whether it be in good or euell. A cherefull countenaunce is a token of a good herte, for elles it is an harde thynge to knowe the thought.

D

The offence of the tonge. Man is but a vayne thynge, happye is he that contynueth in wydome.

CAP. XIIII.

A BLessed is the man, which hath not fallen with the worde of his mouth and is not pricked with the conscyence of syn. Happie is he that hath no heuynes in his mynd, and is not fallen from his

Eccle. 19. c and. 25. c Jacob. 3. a

his hope. It becommeth not a couetous man and a nygarde, to be rych, and what shulde a nygarde do with golde? He that with all his carefulneſſe heapeth together vnryghteously, gathereth for other folkes and an other man shall make good chere with his goodes. He that is wycked vnto hym ſelfe, howe shulde he be good vnto other men? how can such one haue any pleasur of his goodes: There is nothing worſe then when one displeaſoureth hym ſelfe, and this is a rewarde of his wickednes. If he do any good, he doth it not knowyng therof, and agaynſt his wyl, & at the laſt he declareth his vngracyousnes. A nigard hath a wicked eye, he turneth awaye his face: & deſpiſeth his owne ſoule. A couetous mans eye hath neuer ynoughe in the portyon of wickednes, vntyll the tyme that he wyther awaye, & haue loſt his owne ſoule. The wycked eye ſpareth brede, and there is ſcarcenes vpon his table. My ſonne, do good to thy ſelfe of that thou haſt, & geue the lorde his due offringes. Remēber that death tarryeth not, & how that the couenaunt of the graue is ſhewed vnto the: for the couenaſte of this worlde ſhal die the death. Do good vnto thy frende before thou dye: and according to thy habilyte reach out thyne hand and geue vnto the poore. Be not diſapoynted of the good daye, & let not the portyon of the good daye ouerpaſſe the. Shalt thou not leaue thy trauayles and labours vnto other men.

Pro. 17.c
Eccle.1.a

B

Eccle 4.a
Tobi.4.b
Luke.16.b

O.4. In the

In the deuidyng of the heritage, geue and take, and sanctifie thy soule. Worke thou rygh-tuousnesse before thy death, for in the hel there is no meate to fynde. ✠ All flesshe shall fade awaye lyke grasse, and lyke a flourshyng leafe in a grene tre. Some grow some are cast downe: euen so is the gene-racyon of flesshe and blode: one commeth to an ende, an other is borne. All transito-rye thynges shall fayle at the last, and the worker therof shall go withall. Euery chos-sen worke shall be iustifyed, and he that medleth withall, shall haue honour ther-in. Blessed is the man that kepeth hym in wysdome, and exercyseth hym selfe in vn-derstandynge, and with discrecyon shall he thinke vpon the foreknowledge of God. Whiche consyddereth the wayes of wys-dome in his herte, hath vnderstandynge in he secretes, goth after her (as one that seketh her out) & continueth in her wayes. He loketh in at her wyndowes, and hare-keneth at her dores. He taketh his rest be-syde her house, and fastneth his stake in her walles. He shall pytche his tente nye vnto her hand and in his tent shall good thynges rest for euermore. He shall set his chyldren vnder her couerynge, and shall dwell vnder her braunches. Under her co-uerynge shal he be defended from the heat and in her glory shall he reste.

Esale.xl.a
i.Pe.i.d.
Jacob.i.b

C

✠ The goodnesse that foloweth hym whiche feareth God, God reiecteth and

casteth

casteth of the synner, God is not the auc-
tor of euell.

CAPI. XV.

HE that feareth god, wyll do good: A
and who so kepeth the lawe, shall
optayne wysdome. As an honou-
rable mother shall she mete hym, and as
a virgyn shall she receyue hym. ✠ With Mat.4.a.
the breed of lyfe and vnderstandyng shall
she fede hym, ✠ and geue hym the water Iohñ.4.a
of wholsome wysdome to drynke. Yf he be
constant in her, he shall not be moued: and
yf he holde hym faste in her, he shall not
come to confusyon. She shall bryngе hym
to honour amonge his neyghboures, and
in the myddst of the congregacyon shall she
open his mouth. With the spiryte of wys-
dome and vnderstanding shall she fyl hym
and cloth hym with the garment of glory.
She shall heape the treasur of myrth and
ioye vpon hym, and geue hym an euerlas-
tyng name to herytage. Folysshe men wyll
not take holde vpon her: but such as haue
vnderstandyng, wyll mete her (folysh men
shall not see her) for she is far from pryde
and disceite. Men that go about with lyes
wyll not remember her: but men of trouthe
shall be founde in her, and shall prospere
euen vnto the beholdyng of god. Prayse is
not semely in the mouth of the vngodlye,
for he is not sent of the Lorde. For of god
cometh wysdom, and the prayse shall stand
by the wysdome of god, and shall be plen-

B

tuous in a faythfull mouth, and the lorde
shall geue her vnto hym. Saye not thou,
It is the Lordes faute that I am gone by
for thou shalt not do the thynge that God
hateth. Saye not thou: he hath caused me
to do wronge, for he hathe no nede of the
vngodly. God hateth abhominacyon of er
roure, and they that feare God wyll lous
none such. ℣ God made man from the be
Genes.1.d. ginnyng, and left hym in the hande of his
counceil. He gaue hym his commaunde
mentes and preceptes: if thou wylt obserue
the cõmaundementes, and kepe accepta
ble faythfulnes for euer, they shal preserue
Iere.21.b. the. ℣ He hath set water and fyre before
the, reache out thyne hande vnto whiche
thou wylt. Before man is lyfe and death,
good and euel: loke what hym lyketh, shal
be geuen hym. For the wysdome of god is
grete and myghtie in power, and beholdeth all men continually. The eyes of the
Lorde are vpon them that feare hym, and
he knoweth al the workes of man. he hath
cõmaunded no man to do vngodly, neither
hath he geuen any man space to synne.
Of vnhappy and wycked chyldren.
How man can hyde hym selfe from god. An
exhortacion to the receyuing of instruccio.

CAPI. XVI.

A Reioyce not thou in the multytude of
vngodly chyldren, and haue no plea
sure in them, if they feare not god.
Trust not thou to their lyfe, and regarde
not

nes theyr labours: for one sonne that feareth God, is better, then a thousande vngodlye. And better it is for a man to dye without chyldren, then to leue behind him suche chyldren as are vngodly. For by one that hath vnderstandynge, maye a whole cyte be vpholden, but though the vngodly be many, yet shall it be waited thorow the wary suche thynges hath myne eye seene, & greater thynges then these haue I herde with myne eares. ✠ In the congregacyon of the vngodlye shall a fyre burne, and amonge vnfaythfull people shall the wrath be kyndled. ✠ The olde gyauntes optayned no grace for theyr synnes, which were destroyed, trustyng to theyr owne strength. Neyther spared he them amonge whome Lot which was a ✠ straunger, but impugned them and abhorred theym because of the pryde of theyr wordes. He had no pytie vpon them, but destroyed all the people that were so stoute in sinne. ✠ And for so much as he ouersawe not the vnfaythfull multitude, but set nought by the hautines of their herte: we ought to meruell if one beyng hardnecked should be free. ✠ For mercy and wrath is with hym: he is both myghtye to forgeue & to powre out displeasure. Lyke as his mercye is great, euen so is his punishment also, he iudgeth a man according to his workes. The vngodly shall not escape in hys spoyle, and the longe pacyence of hym that sheweth mercye shall not byde behynde.

Eccle.21 b B

Gene.vi.a

Ge.xix.e.

Nu.xvi.f and.xxvi.f

Eccle.v.a

All mer-

All mercye ſhall make place vnto euerye man accordynge to the worthyneſſe of hys workes, and after the vnderſtandynge of his pylgremage. Saye not thou: Z wyll hyde my ſelfe from God, for who wyll tryucke vpon me from aboue? Z ſhall not be knowen in ſo greate a heape of people for what is my ſoule amonge ſo many creatures? Beholde, the heuen, yee the heuen of heuens, the depe, the earth, and al that therin is, ſhall be moued at his preſence: the mountaynes, the hylles, and the foundacyons of the earth ſhall ſhake for feare when God vyſyteth them. Theſe thynges doth no herte vnderſtande, but he vnderſtandeth euery herte, and who vnderſtandeth his wayes? No man ſeith his ſtormes and the moſt part of his workz are ſecrete Who wyl declare the workes of his ryghteouſneſſe? Or who ſhall be able to abyde them? For the couenaunt is far from ſome and tryenge out of men is in the ende. He that is humble of hert thynketh vpon ſuch thynges: but an vnwyſe & erroneous man caſteth his mynde vnto fooliſhe thynges.

C

My ſonne, herke thou vnto me, and learne vnderſtandyng, and marke my wordes with thyne herte. Z wyll geue the a ſure doctryne, and playnly ſhall inſtructe the (marke my wordes then in thyne herte) for in the ryghteouſneſſe of the Spiryte do Z ſpeake of the wonders that God hathe ſhewed amonge hys workes from the begynnyng. And in the truth do Z ſhewe the

D

knowledge

knowledge of hym.) God hath sette hys workes in good order frome the begynning, and parte of them hath he sundered from the other. He hath garnyshed his workes from euerlastynge, and theyr beginnynges, accordynge to theyr generacyons. None of them hyndered an other, neither was any of the disobedyent vnto his wordes. After this, God loked vpon the earthe, & fylled it with his goodes. With all maner of lyuing beastes hath he couered the grounde, & to they all shall be turned vnto earth agayne.

The creacyon of man, and the goodnes that God hath done vnto hym. Of almes and repentaunce.

CAPI. XVII.

GOd shape man of the earthe, & made hym after his owne ymage, and turned him vnto earth agayne and clothed hym with his owne strength. He gaue hym the nomber of dayes & certeyne tyme, yee and gaue hym power of the thinges that are vpon earth. He made all flesshe to stande in awe of hym, so that he had the domynyon of all beastes and soules. He made out of hym an helper lyke vnto hym selfe, and gaue them discretion and tonge, eyes and eares, & herte to vnderstande, and fylled them with instruccyon and vnderstandyng. He created for them also the knowledge of his spiryte, fylled theyr hertes with vnderstandyng, & shewed

A Genes. 1d.

& Ecclesi. d.

shewed them good and euel. He set his eye
vpon their hertes, declarynge vnto them
his great & noble workes: that they shulde
prayse his holy name together, reioyce of
his wonders, and be tellynge of his noble
Eccl.xxxix.a. actes. Beside this, he gaue them instruc-
Deu.4.b. cyon, and the lawe of lyfe for an heritage
and.ix. he made an euerlastynge couenaunt with
them, and shewed them his ryghtuousnes
and iudgementes. They sawe his glorye
with their eyes, and their eares hearde
the maiestie of his voyce. And he sayde
vnto them: beware of al vnryghteous thin
ges. He gaue euery man also a cõmande-
ment concernyng his neyghbour.

Ro.viii.a. Their wayes are euer before him, and
Deu.iiij.c are not hyd from his eyes. ✠ He hath set
and.x.c. a rular vpon euery people, ✠ but Israell
is the Lordes portyon. All their workes
are as the sunne, in the syght of God, and
his eyes are alwaye lokynge vpon their
wayes. All their vnryghtuousnes are ma-
nifest vnto hym, and all their wickednes-
Eccl.xxixb ses are open in his syght. ✠ The mercye
that a man showeth vnto his neyghbour,
is with hym, and the grace that is gyuen to
man preserueth hym as the apple of an
Mat.25.c eye. At the last shal he awake and re-
warde euery man vpon his hed, and shal
turne them to gether into the nethermoste
Acte.iij.c. partes of the earth. ✠ But vnto them that
wyl repent, he hath geuē the waye of righ
tuousnes. As for suche as be weake, he
comforted them, suffered them, and sen-

dath

seth them the porcyon of the verytie.
O turne then vnto the Lorde, forsake thy
synnes, make thy prayer before the Lorde
do the leisse offence, turne agayne vnto the
Lorde, forsake thyne vnryghteousnesse, be
an vtter enemyte to abhominacyon, learne
to knowe ryghteousnes and iudgementes
of God, stande in the porcyon that is set
forth for the and in the prayer of the most
hye God. So in the porcyon of the holy
worlde, with suche as be luvyng and geue
thankes vnto God. Who wyll prayse the C
Lorde in the hel? Abyde not thou in the er
rour of the vngodly, but geue hym thanc: psal.vij.a
kes before death. As for the deed, thanck- Esa. 38.d.
fulnes perysshed from hym as nothynge.
Geue thou thankes in thy lyfe, yee whyle
thou art luvyng and whole shalt thou geue
thankes, and prayse God, and reioyse in
his mercye. O howe great is the lo[illegible]nge
kyndnesse of the Lorde, and his mercyfull
goodnes vnto suche as turne vnto hym?
For all thynges maye not be in man: and
why the sonne of man is not immortall, &
he hath pleasure in the vanyte[illegible] wyckedn-
nes. What is moore pure then the
Sunne? yet shall it fayle. Or why
more wycked then the thynge that
[illegible] and bloode hath ymagyne
[illegible] that same shall be re[illegible]
ued. The Lorde seeth
the power of
the hie heuen: and al are but earth and
asshes

The

The meruelous workes of God, the misery and wretchednes of man. Agaynst God ought we not to complayne. Praye must we continually.

CAPI. XVIII.

A

Gene. 1.a. Psal.c v.a Ec.43.d.

HE that lyueth for euermore, made all thynges together. God only is ryghtuous and remayneth a victorious kyng for euer. ✠ Who shall be able to expresse the workes of hym? Who wyl seke out the grounde of his noble actes? Who shal declare the power of his greatnes? Or who wyl take vpon hym to tel out his mercy? As for the wonderous workes of the Lorde, there maye nothynge be taken from them, nothyng maye be put vnto them, neyther maye the grounde of the be found out. But when a man hath done his best, he must begyn agayne: and when he thynketh to be come to an end, he must go agayne to his labour. What is man? Wherto is he worth? What good or euel can he do? ✠ Yf the nomber of a mans dayes be almost an hundreth yeare, it is moche. Lyke as the droppes of rayne are vnto the see, and as a grauell stone is in comparyson of the sande: ✠ so are theise fewe yeres to the dayes of euerlastynge. Therfore is the Lorde pacyent vnto them and powreth out his mercy vpon them. He sawe and perceyued the thoughtes and ymaginacions of theyr hert, that they were euell: therfore he opened he vp his mercyfull

Psal.c v.a

B

ij.Pe.3.b.

goodnes

goodnes vpon them, and shewed them the waye of ryghtwousnes. The mercy that a man hath, reacheth to his neyghbour: but the mercy of god is vpon all flesh. he chastneth, he teacheth and nourtoureth: yee euen as a shepheard turneth agayne his flocke: so doth he al them that receyue chastenynge, nurtour and doctryne. ℣ Mercyfull is he vnto them, that stande in awe of his iugementes. Wy sonne when thou dost good, make no grudgynge at it, and wyat so euer thou geuest, speake no discomfortable wordes. Shal not the dewe coole the heat: euen so is a worde better then a gyft ℣ Is not a frendlye worde a good honest gyfter but a gracyous man geueth theym both. ℣ A fole shal cast a man in the teth and that roughly, & a gyft of the nygarde putteth out the eyes. Set the out righteousnes before thou come to iugement. Learne before thou speake, and go to phisycke or euer thou be sycke: ℣ examé thy selfe before the iugement come, & so shalt thou fynde grace in the syght of God. humble thy selfe afore thou be sycke, & in tyme of thy disease shewe thy conuersacion. Let not to praye alwaye: & stande not in feare to be reformed vnto deth, for the rewarde of god endureth for euer. Before thou prayest, prepare thy soule, & be not as one that tempted god. Thynke vpon the wrathfull indignacyon that shalbe at the ende, and the hour of vengeaūce, when he shal turne awaye his face. When thou hast ynough:

Esa. xlvi. a C

Pro. xv. a. and. 25. c.

Eccle. xli. d

1. Corin. xi

Luke. 18. a Tes. v. c.

Eccle. xi. d.

remember the tyme of hunger: and when thou arte ryche, thynke vpon the tyme of pouerte an[d] ſcarſnes. From the mornyng vntyll the euenynge the tyme is chaunged C and all ſuche thynges are ſone done in the ſyght of god. A wyſe man feareth god in al thynges, and in the dayes of tranſgreſſyon he kepeth hym ſelfe from ſyn. A diſcrete man hath pleaſure in wyſdome, & he yͤ fyndeth her, maketh much of her. They that haue had vnderſtandyng, haue delte wyſely in wordes, haue vnderſtande the truth and ryghtwouſnes, and haue ſought Ro. vi. b. out wiſe ſentences and iugementes. Folow and. xiij. c. not thy luſtes, but turne the from thyne owne wyll. For if thou geueſt thy ſoule her deſyres, it ſhall make thyne enemyes to laughe the to ſcorne. Take not thy pleaſure in great voluptuouſneſſe, and medle not to much* withal. Make not to great chere of the ſtraunge that thou haſt wun by auauntage, leeſt thou fall into pouerte, and haue nothynge in thy purſe.

Wyne and whordome bring men to pouerte. In thy wordes muſt thou vſe diſcrecion. The d[e]feraunce of the wiſdom of god and man, wherby thou mayſt knowe wh[e]n in a man. Correccion muſt be vſed without anger.

CAPI. XIX.

A Louring man that is geuen vn to dronkennes, ſhall not be ryche: and he that maketh not muche of ſmall thynges, ſha[l] fall by lytle and lytle.

Wyne

Wyne and wemen make wyse men renn̄agates: and put men of vnderstanding to reprofe: and he that accompanyeth aduouterers, shall become a wycked man. Gene.19 iiij. Re.xi 8

Mothes and wormes shal haue him to herytage, yee he shalbe set vp to a greter ensample, and his soule shall be roted out of the nōber. He that is hastye to geue credence, is lyghtminded, and doth agaynst him selfe. Who so reioyeth in wickednes shall be punyshed: he that hateth to be reformed, hath lyfe shalbe shortened and he that abhorreth babiynge of wordes, quencheth wickednes. He that offēdeth agaynst his owne soule, shall repent it: and he that reioyseth in wyckednes, shalbe punyshed. Iosu.11.c

Rehearse not a wycked and churlysshe worde twyse, and thou shalt not be hyndered. Shew thy secretes nether to frend nor foo: and yf thou hast offended, take not out. For he shall herken vnto the & marke the: and when he fynderh opportunytie, he shall hate the (and so shal he be alwaye about the.) If thou hast herde a word agaynst thy neighbour, let it be deed with in the & be suer, that shall haue no harme therby. A foole trauayleth with a worde, lyke as a woman that is pained with bearyng of chylde. Lyke as an arow shot in a doggēs thygh, so is a word in a fooles hert. Tell thy frende his faute, leest he be ignorant, and saye, I haue not done it, or yf he haue spoken, that he do it no more. Reprouе thy neyghbour, that he kepe his Eccle.11.d and.27.c

B

Leui xix.b Mat.17.b

p.i. tonge

tonge, and yf he haue spoken: that he saye
it no more. Tell thy neyghbour his fault
C for oftymes an offence is made, and geue
no credence to euery worde. A man faileth
sometyme with his tonge, but not with his
Eccle.14.a wyll. For what is he, that hath not offen-
and.21.b.b ded in his tonge. Geue thy neyghbour war
Iame.3.b nyng, before thou threaten hym, and gene
place vnto the lawe of the lorde. The feare
of god is all wysdome, & he that is a right
wyse man, kepeth the lawe. Be for the doc-
trine of wyckednes, it is no wysdom, and
the prudence of synners is no good vnder-
standynge: it is but wyckednes and abho-
minacyon and a blasphemynge of wysdõe
A symple man of small vnderstandynge,
that feareth God, is better then one that
hath muche wysdome, & trangresseth the
lawe of the hyest. A crafty subtell man
D can be wyse, but he is vnryghteous, and
with sytres he wresteth the open & many-
fest lawe. A wycked man can behaue hym
selfe humbly, and can bouke with hys
heade, and yet is he but a dyscayuer with
in. He hydeth his face, & and disguyseth
Mat.vi.b it, and because he shuld not be knowen: he
pretendeth the. And though he be so weake
that he can do the no harme, yet when he
maye fynde opportunyte, he shall some
tyme. A man maye be knowen by hys face
and one that hath vnderstandynge, maye
be perceyued by the loke of hys counte-
Eccle.31.c nounce. A mans garment, laughter, and
goynge, declare yt he is.

Of cou

Of correccyon and repentaunce. Of the gyfte of the wyse man and of the fole. Of lyenge.

CAP. XX.

SOme man ✠ reproueth hys neyghbour ofte tymes, but not in hys lesson: Agayne, some man holdeth hys tonge: and he is wyse & discrete. It is much better to geue warnyng and to reproue the so beare euel wyll: for he that knowledgeth hym selfe openly, shall be preserued from hurt and destruccion. Lyke as when a gelded man wolde defyre and lust defyreth a mayden, euen so is it with hym that vseth violence: and vnrighteousnesse in the lawe. O howe good a thynge is it, a man that is reproued, to shew openly his repentaunce, for so shalt thou escape wylful synne. Some man keepeth scilence, and is vnder wyse: but he that is not ashamed wyll he sayth, is hatefull. Some man holdeth his tonge, because he hath not the vnderstandynge of the language: & some man keepeth scilence, wayteth a conuenient tyme. ✠ A wyse man wyll hold his tonge tyll he se opportunyte, but a wanton and vnlerned man wyll not regarde no tyme. He that vseth many wordes, shall hurte his owne soule, and he that taketh auctorite vpon hym vnrighteously: shalbe hated. Some man hath euyll fortune prosperyte in wycked thynges: Agayne: some man getteth muche, & hath hurte and losse. There is some gyfte that

A

Eccle. 31. d

Eccle. 11. a

Eccle. 32. a

no thynge worth: Agayne there is some
syse, whose rewarde is double. Some
man getteth a fall for beynge to proude,
and some cometh to worshyp from lowe e-
state. Some man byeth muche for a lytle
B pryce, and must paye for it seuen folde.
A wyse man with his wordes maketh
Eccle.vi.d hym selfe to be loued, but the fauours of
fooles shalbe poured out. The gyfte of the
vnwyse shall do the no good, for his eyes
are seuen folde. A wyse shall gyue lytle, and
Eccle.18e. saye he gaue much: he openeth his mouth
and cryeth out, as it were one that cryeth
out wynde. To daye he lendeth, to morow
asketh he agayne, and suche a man is to
be hated. The folysh sayth: I haue no frende
I haue no thanke for all my good dedes,
ye euen they that eat my bread, speake no
good of me. O howe oft, and of howe ma-
ny shal he be laughed to scorne: he gaineth
a more perelous fal by suche wordes then
yf he fell vpon the grounde: euen so shall
the fallyes of wycked men come hastely. In
the mouth of hym that is vnlaughy, are
many vnconuenyent and vnmete wordes.
A wyse sentence shal not be alowed at the
C mowth of the foole, for he speaketh it not
in due season. Some man synneth not, be-
cause he hath not wherwithall, and in his
reast he shalbe stynged. Some man there
is, that destroieth his owne soule with shame
and for an vnwyse bodyes sake destroyeth
he it, and with accepting of persons shall
he yndo hym selfe. Some man promyseth
his

his frende a gyft for very shame, and get-
teth an enemye of him for naught. A lie is
a wicked shame in a man, yet shal it be ey-
uer in the mouth of the vnwyse. A theefe is
better, then a man that is accustomed to
lye, but they both shal haue destruccion to
herytage. The condicyons of lyers are vn-
honest: and theyr shame is euer with them

A wyse man shall bringe hym selfe to D
honour with his wordes: he that hath vn- Gene.41.f
derstandyng, shalbe set by amonge greate Dani.ii.g.
men. ℣ He that tylleth his lande, shall en- Pro. xii.b.
crease his heap. of corne: he that worketh and.28.a.
ryghteousnes, shalbe exalted, and he that
pleaseth great men, shal escape much euel
℣ Rewardes and gyftes blynde the eyes Eccle.23a
of the wyse, and make hym dom, tha. he Deu.17.b
cannot set men theyr fautes. ℣ Wisdome Eccle.xiic
that is hyd, and treasure that is hoided vp
what profyte is in them both? Better is he
that kepeth his ignorsaunce secrete, then a
man that hydeth his wysdome.

℣ Of the repentaunce of sin. We maye
not hope syn vpon syn. The boldnes of an
heretyke. The ende of synners. Of the sole
mod of the wyse man. Of hym that cursseth
the deuell.

CAPI. XXI.

My sonne, yf thou hast synned, do A
it no more: but praye for thy fore Ec.5.a.7.b
synnes, that they maye be forge- and.xi.a.
uen the. Flee from synne, euen as from a Psal.xli.a
serpent: for yf thou commest to nye her, Luke.15.c

the wyll byte the. The teeth therof are as the teth of a lyon, to slay the soules of men The wyckednesse of man is a sharpe two edged swearde, which maketh such woundes that they cannot be healed. Strife and wronge doyng shall waste awaye a mans goodes, and thorowe pryde a ryche house shalbe brought to naught: so the ryches of the proude shalbe rosed out. The prayer of the poore goeth out of the mouth, and cometh vnto the eares, and his vengeaunce (for defence) shall come, and that hastely. Who so hateth to be reformed, it is a token of an vngodly person, but he that feareth god, wyll remember him selfe. A mighty man is knowen afar of by his stronge, but he that hath vnderstandynge, perceyueth that he shall haue a fall. Who so buyldeth his house with other mens coste, is lyke one that gathereth stones in wynter. The congregacyon of the vngodly is lyke stubble gathered together, theyll ende as a flamme of fyre. The waye of the vngodly is set with stones: but in their ende is hell, darknes, and paynes. He that kepeth the law, vnderstandeth the vnderstandynge therof, and the ende of the feare of god is wysdome and vnderstandynge. He that is not wise: wyll not be taught: a foole but the vnwyse man abounded in wickednes: and where bitternes is, there is no vnderstandynge. The knowledge of the wyse shall flowe lyke water that renneth ouer, & his councell is lyke a fountayne of lyfe.

Ecro. iiij. b. and. xxij. c

B

Eccle. 16 a

The

The hert of a foole is lyke a broken vessel
he can kepe no wysdome. When a man of
vnderstandynge heareth a wyse worde, he C
shal cõmende it, and make much of it. But
if a volupteous man heare it: he shal haue
no pleasure therin; but cast it behynde his
backe. The talkynge of a foole is lyke an
hevy burthen by the waye: but to heare a
wyse man speake, it is a pleasure. Where
a doubt is in the congregacyõ, it is aned
at the mouth of the wyse, & they shal pon-
der his wordes in theyr hertes. Lyke as is
a house that is destroyed, euen so is wys-
dome vnto a foole: As for the knowlege of
the vnwyse, it is but darke wordes. Doc-
trine is vnto hym that hath no vnderstan-
dyng, euen as fetters about his fete, & Eccle. 19
lyke manycles vpon his ryght hande. A
foole lyfteth vp hys voyce with laughter,
but a wyse man shal scarse laugh softly.
Learnyng is vnto a wyse man a iewel D
of golde, & lyke an armelet vpon his ryght
arme. A foolyshe mans fote is sone in his
neyghbours house: but one that hath expe-
rience, shalbe ashamed at the presomme of
the mightye. A foole wyl peper in at the win-
dow into the house, but he that is well nurs-
tured, wyl stande without. A foolyshe man
standeth harkenyng at the dore, but he that
is wyse, wyl be ashamed. The lyppes of
the vnwyse wyl be telly̆ng foolyshynges
but the wordes of such as haue vnderstan-
dyng, shalbe weyed in the balaunce. The
hert of fooles is in theyr mouth, but the

mouth of the wyse is in theyr hert. Where the vngodly curseth the blasphemer, he curseth his owne soule. ✠ A preuy accuser of other men shall defyle hys owne soule, and be hated of euerye man: (but he that kepeth hys tonge: and is discrete, shall come to honoure.)

Leuiti.xix

☞ The purgacyon of the slouthfull. Of the foolyshe sonne and daughter, we must haue discrecyon howe and to whome we ought to preache, of sorowynge vpon the deed. A fole is not to be much talked with all. Iniuryes & wronges to breake frendshyp and amytie.

CAPI. XXII.

A Slouthfull body is moulded of a stone of claye, and euery man will speake to his disprayse. A slouthfull bodye is made of the donge of oxen, & euery one that toucheth hym: must washe his handes agayne. A mumurstored sonne is the dishonoure of the father. A folyshe daughter shall be lytle regarded. A wyse daughter is an heritage vnto her husband but she that cometh to dishonestye, dispayreth her father in heynesse. A daughter that is past shame, dishonoureth both her father and her husbande: the vngodly shall regarde her, but they bothe shall despyse her. The playenge of Musyke is not mete where heynesse is, euen so is the correccyon and doctryne of wyedome: euer vnpleasaunt

pleasaunte vnto fooles. Who so teacheth a foole, is euen as one that glueth a potsherde togither, as one that telleth a tale to hym that heareth hym not, and as one that rayseth a man oute of an heuy slepe. Who so telleth a foole of wysdome, is euen as a man, whiche speaketh to one that is a slepe. When he hathe tolde hys tale, he sayth, what is the matter? When one dyeth, lamentacyon is made for hym, because the lyghte fayleth hym: euen so let men mourne ouer a foole, for he wanteth vnderstandynge. Make but lytle weppynge because of the deade: for he is come to reste, but the lyfe of the foole is worse then the deathe. Seuen dayes do men mourne for hym that is deed, but the lamentacyon ouer the vnwyse and vngodly shulde endure all the dayes of their lyfe. Talke not muche with a foole, and go not with hym that hath no vnderstanding. Beware of hym, leest it turne the to trauayle, and thou shalt not be defyled with his synne. Departe from hym, and thou shalt fynde rest, and shalte not be drawen lyghtly into his foolyshnes. What is heuyer then leade? And what shulde a foole be called els but leade? As Sande, salte, and a lumpe of yron is eyer to beare then an vnwyse, foolyshe, and vngodly man. Lyke as the bande of woode bounde togither in the foundacyon of the house cannot be louse: euen so is it with the herte that is stablyshed in the thought of councell.

B

C

Pro. 27. a

The

The thought of the wyse shal nether feare
D not be offended at any time. Like as a fayr
er plastered wal in a wynter house, and as
hye buyldyng, maye not abyde the wynde
and stoume: euen so is a fooles hert astrayd
in hys ymaginacyon, he feareth at euery
thynge, and cannot endure. (A wauerynge
hert in the ymaginacyon of a fole wyl not
euer stande in awe, but he that abydeth in
the cõmaundementes of god, wyll alwaye
feare.) He that nyppeth a mans eye, bryn
geth forth teares: and he that pycketh the
hert, bringeth forth the menyng & thought
Who so casteth a stone at the burdes fray
eth them awaye: and he that blaspheneth
his frende, breaketh the frendshyp: though
thou drewest a swearde at thy frende, yet
dispayer not, for thou mayst come agayne
to thy frende. Yf he speake sowrely, fear
not, for ye maye be agreed together again
except it be that thou blaspheme hym: dis
dayne hym, open his secretes and wounde
hym trayterously: for al such thynges shal
E dryue awaye a frende. Be faythful vnto
thy neyghboure in his powertie, that thou
mayst reioyse with hym also in his prospe
rytie. Abyde stedfast vnto hym in the tyme
of hys trouble, that thou mayste be heyre
with hym in his heritage. Like as the va
pour and smoke goeth out at the ouen be
fore the fyre, euen so euel woordes, rebukes
and threatnynges go before bloodshedding
Be not ashamed to defende thy frende: as
for me, I wyl not hyde my face from hym
though

though he shulde do me harme. Who so euer heareth it, shal beware of him. Who shal set a watche before my mouth, and a sure seale vpon my lyppes, that I fall not with them: and that my tonge destroye me not?

Psalmus. cxli. a.

¶ A prayer agaynst pride, lechery, and glotony. Of othes, blasphemy, and of wyse communicacyon. Of the thre kyndes of synnes. Many synnes procede of aduoutrye. Of the feare of god.

Capi. XXIII.

O Lorde, father and gouernoure of my lyfe: leaue me not in their ymaginacyon and councell. Oh let me not fall in suche reproue. Who wyll kepe my thoughte with the scourge, and the doctryne of wysdome in myne herte? that he spare not myne ignorauince, that I passe not with them, leest myne ignoraunces increase that myne offences be not many in nomber and that my synnes excede not: leest I fall before myne enemyes, and so my aduersarye reioyce. O Lorde thou father and god of my lyfe, leaue me not in their ymaginacyon. O let me not haue a proude lokynge. Turne awaye all voluptuousnesse fro me. Take from me the lustes of the body, let not the desyres of vnclennesse take holde vpon me, & geue me not ouer into an vnshamefast and obstynate mynde. Heare me O ye chyldren, I wyll geue you a doctrine, how ye shall order your mouth: who so kepeth it shal

A

B

it shall not perysshe thorow his lyppes, nor be hurt thorowe wycked workes. As for the synner, he shalbe taken in his owne wyckednesse: he that is proude and cursed, shal fal therin. ❧ Let not thy mouth be accustomed
Exo. xx.d. with swearynge, for in it there are many
Ecc. 27.d. falles. Let not the namynge of god be con-
Mat. v.d. tinually in thy mouth: (and medle not with the names of saintes, for thou shalt not be excused of theym) for lyke as a seruaunte whiche is oft punyshed cannot be without some sore, euen so what so euer he be that sweareth & nameth god, shal not be clesne pourged from syn. A man that vseth much swearyng, shalbe filled with wyckednes, & the plage shal neuer go from his house. If he begyle his brother, his faute shalbe vpon hym: yf he knowlege not his synne, he maketh a double offence, and yf he sweare in vayne, he shal not be founde ryghtuous
C for his house shall be ful of plages. ❧ The
Leui. 24. e wordes of the swearer bringeth death (god graunte that it be not founde in the house of Jacob.) But they that feare God: eschue all suche, and lye not weltrynge in synne.
Ephe. v.a. ❧ Vse not thy mouth so vnhoneste and fyl it with lykynge, for in it is the worde of lyfe. Remember thy father & thy mother, when thou art set amonge greate men: lest god forget the in their syght, and lest thou be tynged in thy custome, suffre rebuke, & wyll not to haue bene borne, and so curse the
Ecc. 23. b daye of thy natiuyte. ❧ The man that is accustomed with the wordes of blasphemy

wyll

wyll neuer be reformed all the dayes of his lyfe. To synne twyse is to muche, but the thyrde bryngeth wrath and destruccyon. An hote stomake cannot be quenched euen lyke a burnyng fyre,tyl it haue swalowed vp some thynge: euen so an vnchast man hath no rest in his fleshe, tyl he haue kyndled a fyre.

All breed is swete to an whoremonger, he wyll not leaue of, tyll he haue his purpose. A man that breaketh wedlocke, and regardeth not his soule,but sayth: Who seeth me? I am compassed about with darckenes,the walles couer me:no body seeth me:whome nede I to feare? The hyest wyll not remember my synnes. He vnderstandeth not that his eyes see all thynge. For all suche feare of men driueth awaye the feare of GOD from hym:for he feareth only the eyes of men, and consydereth not that the eyes of the Lorde are muche derer then the Sunne, beholdynge all the wayes of men and the ground of the depe and lokyng euen to mens hertes in secrete places. The Lorde god knewe all thynges or euer they were made, and after they be brought to passe also he loketh vpon them. The same man shal be openly punished in the strete of the cytie, & shalbe chased aboute, like a ponge horse fole: & when he thynketh leest vpon it, he shall be taken. Thus shall he be putte to shame of euery man, because he wolde not vnderstande the feare of the Lorde

D

Esai.29.b

Leui.xx.d
Deu.22.b

And

And thus shal it go also with euery wyfe, that leaueth her husbande, and getteth an heyr taunce by a straunge maryage. Fyrst she hath bene vnfaythfull vnto the law of the hyest: secondly, she hath forsaken her owne husbande. Thyrdly, she hath playde the whore in aduoutry: and gotten her chyldren by an other man. She shalbe brought out of the congregacyon, and her chyldren shal be loked vpon. Her chyldren shall not take rote: and as for fruyte, her braunches shall bryng forth none. A shamefull reporte shall she leaue behynde her, and her dishonour shal not be put out. And they that remayne, shall knowe, that there is nothyng better, then the feare of God: & that there is nothynge sweter then to take hede vnto the cõmaundementes of the lorde. A great worshyp is it to folowe the lorde, for longe lyfe shalbe receyued of hym.

Exo. 37. c.

E

A praryse of wysdom procedyng forth of the mouth of God. Of her workes and place where she resteth.

CAPI. XXIIII.

A

WYsdome shall praryse her selfe, and be honoured in god, & reioyse in the myddes of his people: In the congregacyons of the hyest shall she open her mouth, and tryumph in the beholdyng of his power: In the myddes of her people shal she be exalted, and worshyped in the holy fulnesse. In the multy-

tude

side of the chosen she shalbe commended and amonge suche as be blessed she shalbe prayed, and shall saye: I am come out of the mouth of the hyest, I first borne before all creatures. I caused the lyght that fayleth not to arise in the heuen, and couered all the earth as a cloude. My dwellyng is aboue in the heyth, and my seate is in the pyller of the cloude. I my selfe alone haue gone rounde aboute the compasse of heuen and pearsed the grounde of the depe. I haue walked in the floudes of the see, and haue stande in all landes: my dominyon is in euery people and in euery nacyon, and with my power haue I troden downe the hertes of all, both hye and lowe. In all B
these thynges also I sought rest, and dwellyng in some enherytaunce. So the creator of all thynges gaue me a commaundement: and he that made me, apoynted me a tabernacle, and sayde vnto me: Let thy dwellyng be in Jacob, and thyne inheritaunce in Israell, and rote thy selfe amonge my chosen. ¶ I was created from the begynnyng and before the worlde, and shall not cease of vnto the worlde to come. ¶ In the holy habitacion haue I serued before him and so was I stablyshed in Syon. In the holy cyte rested I in lyke maner: and in Jerusalem was my power, I toke roote in an honorable people, euen in the portyon of the lorde and in his herytage, and kept me in the fulnes of the sayntes. I am set vp an hye lyke a Ceder vpon Libanus, a

Eccl. xxiiij. a
Psalmus. c. xxxij. a.

as a Cypres tre vpon the mount hermon. I am exalted lyke a palme tree in Cades and as a rose plant in Jericho: As a fayer Olyue tre in the felde: and am exalted lyke as a planteyne tree by the water syde. I haue geuen a smel in the stretes, as the Cinamon and Balme, that hath so good a sauour: yee a swete odour haue I geuen as it were Mir of the best. I haue made my dwellynges to smell as it were of Rosyn, Galbanum, of Clowes, and Jncense, and as Lybanus when it is not hewen downe, and myne odoure is as the pure Balme. As the Terebynt haue I stretched out my braunches, & my braunches are the braunches of honour and louyng fauour. C

Ioh. xv. a

As the vyne haue I brought forth frute of a swete sauour, and my floures are the frute of honour and ryches. I am the mother of bewte, of loue, of feare: of knowlege and of holy hope. In me is all grace of lyfe and truth. In me is all hope of lyfe & vertue. O come vnto me al ye that be desyrous of me, and fyll youre selues with my fruytes: for my spiryte is sweter then hony and so is my inheritaunce more then the hony combe: the remembraunce of me endureth for euermore. They that eate me, shall haue the more honger: and they that drynke me, shall thyrst the more. Who so herkeneth vnto me, shall not come to confusyon: and they that worke in me, shall not offende. They that make me to be knowen, shall haue euerlastyng lyfe.

Iob. 14. a

All these thynges are the boke of lyfe, the couenaunt of the hyest, and the knowlege of the truth. ✠ Moses cõmaunded the lawe in the preceptes of ryghteousnes for a herytage vnto the house of Jacob, and cõmytted the promyses vnto Israell. (Out of Dauid his seruaunt he ordened to raise vp a most myghtie Kynge, syttynge in the seat of honour for euermore.) ✠ This fylleth with wysdome: lyke as the floude of physon, and as the floude of Tygris, whē the new frutes are a growyng. This bringeth a plentyous vnderstandyng lyke Euphrates: and fyllerth it vp, as Jordane in the tyme of haruest. This maketh nourture to breake forth as the lyghte, and as the water Gihon in the haruest. The first hath not knowen her perfectly, nomore shall the last seke out the grounde of her. For her thought is fuller then the see: and her counsell is profounder then the great depe.

I wisdome haue cast out floudes. I am as a great waterbroke out of the ryuer. I am as the ryuer Noryr, and as a water condyte am I come out of the gardeyn of pleasure. I sayde I wyll water the garden of my yonge plantes, and wyll the frute of my byrth. So my waterbroke becam exceadynge great and my ryuer aproched vnto the see. For I make doctryne to be vnto all men as lyghte as the fayer morynge, and I shall make it to be euer the clearer. I wyll pearse thorowe all the lower partes of the earthe, I wyll loke

Exo. xx. b. and. 24. a

Psalmus. c xxxi. b. Actes. ii. d Deu. iiii. a and. 29. b.

D

Josue. iiii. c

vpon all suche as be a sleape, and lyghten all them that put theyr trust in the Lorde. I shall yet pour out doctryne, lyke as prophecye, and leaue it vnto suche as seke after wysdome, and theyr generacyons shall I neuer fayle vnto the holy euerlastynge worlde. ℟ Beholde, howe that I haue not
Eccle.33.b laboured for my selfe only, but for al them that seke after the truth.

℣ Of thre thynges whiche please God and of thre which he hateth. Of nyne thinges that be not to be suspect, & of the tenth chefely of the malyce of a woman.

CAPI. XXV.

THre thynges there are, that my spiryte fauoureth which be also alowed before god & men. ℟ The vnite
A Gene.13.b of brethren, ℟ the loue of neighbours, and
Rom.xi.a man and wyfe that agree well together.
Eccle.xl.d Thre thynges ther be whiche my soule hateth, and I vtterly abhoure the lyfe of the. A poore man that is proude. A ryche man that is a lyer, ℟ and an olde body that doteth, and is vnchaste. Yf thou hast gathered nothyng in thy youth, what wyll thou fynde then in thyne age. O howe pleasaunt a thynge is it: when graye heeded men are discrete, & when the elders can geue good
Gene.18.b counsell: O howe comely a thynge is wysdome vnto aged men: yee vnderstandynge and counsell is a glorious thynge. The crowne of olde men is to haue much experyence: and the feare of God is theyr wor-

ship

shyp. There be nyne thynges, whiche I haue iuged in my herte to be happye, and the tenth wyll I tell forth vnto men with my tonge. B Man that whyle he lyueth, hath ioye of his chyldē, and seith the fall of his enemyes. Well is hym that dwelleth with a houswyfe of vnderstandyng, & that hath not fallen with his tonge, & that hath not bene fayne to serue suche as are vnmete for him. Well is him, that findeth a faythfull frende: and well is hym, which talketh of wysdome to an eare that heareth hym. O how great is he, that fyndeth wysdome and knowlege? Yet is he not aboue hym, that feareth the lorde. The feare of god hath set it self aboue all thynges. Blessed is the man, vnto whom it is geuen to haue the feare of god. Vnto whome shall he be likened: that kepeth it fast? The feare of God is the beginnyng of his loue and the beginnyng of fayth is to cleue fast vnto it. The hewynes of the herte is all the punyshment, and the wyckednes of a woman goeth aboue all. All punyshment and plage is nothynge in comparyson of the plage of the herte. Then so all wyckednes is nothyng to the wyckednes of a woman. Ecclē. xix c and. 24. a Iame. iii c

What so euer happeneth vnto man is nothynge in comparyson of it, that hys enemyes do vnto hym: and all vengeaunce is nothing to the vengeaunce of the enemye. There is not a more wycked hed then the heade of the serpent, & there is no wrath aboue the wrath of a woman. I wyl C

Pro.xxi.a. rather dwel with a Lion and dragon then to kepe house with a wycked wyfe. The wyckednesse of a woman: chaungeth her face, she shall mokke her countenaunce as it were a Beare, and as a sacke shall she shewe it amonge the neighbours. her husbande is brought to shame amonge hys neighbours, and when he heareth it: it maketh hym to syghe. All wyckednes is but lytle to the wyckednesse of a woman, the portyon of the vngodly shal fal vpon her.

Eccle.42.b

Like as to clym vp a sandy waye is to the fete of the aged, euen so is a wyfe full of wordes to a styll quyet man. ℣ Loke not to narowly vpon the bewtye of a woman, leest thou be prouoked in desyre towarde her. The wrath of a woman is dishonour and great confusyon. Yf a woman get the maistrie, then is she contrary to her husbande. A wycked wyfe maketh a sory herte, an heuy countenaunce and a veade wounde. ℣ (Weake handes and feble

Ecclesi.xxv.a. knees is a woman that her husbande is

1.Ti.ij.b. not the better for.) Of the woman came the begynnynge of synne, and thorowe her we al are dede. Geue the water no passage nether a lytle, neyther geue a wycked woman her wyll. Yf she walke not after thy hande, she shal confounde the in the syght of thy enemyes. Cut her of then from thy flesshe, that she do not alwaye abuse the.

℣ The prayse of a good woman. Of the feare of the Lorde and of the fourth Of the Ielouze: an dronken woman.

Of tw

Of two thynges that cause sorowe, and of the thyrde which moueth wrath.

CAPI. XXVI.

A

HAppie is the man that hath a vertuous wyfe, for the nomber of his yeres shall be double. An honest woman maketh her husbande a ioyfull man, and she shal fyl the yeres of his lyfe in peace. A vertuous woman is a noble gyft, whiche shalbe geuen for a good portyon vnto suche as feare God: Whether a man be ryche or poore, he maye haue ouer a mery herte, and a cherefull countenaunce. There be thre thynges that my herte feareth, and my face is afrayde of the fourth. Treason in a cytie, a sedicious people and noysome tonges, all these are heuyer then the death. But when one is gelous ouer his wyfe, it bryngeth payne and sorowe vnto the herte: and a woman that telleth out all thynges, is a scourge of the tunge. When one hath an euell wyfe, it is euen as when an vnlyke payre of Oxen muste drawe together, he that getteth her getteth a scorpyon. A dronken woman is a great plage, for she cannot couer her owne shame. The whordom of a woman maye be knowen in the pryde of her eyes and eyelydes. If thy daughter be not shamefast, holde her straytly leest she abuse her selfe thorowe ouermuche lyberte. Beware of all the dishonestye of her eyes and marueil not yf she do agaynst the.

Iudi. xvi.

B

Ec. 42. b.

Lyke as one that goeth by the waye and is thyrstie, so shal she open her mouth and drynke of euery next water that she maye get. By euery hedge shal she set her downe and open her quyuer agaynst euery arow. A louynge wyfe reioyseth her husbande, & fedeth his bones with her wysdom. A woman of fewe wordes is a gyft of god, and to all wel nurtured myndes maye nothing be compared. An honest and mancrly woman is a gyft aboue other gyftes, & there is no weight to be compared, vnto a mynd that can rule it selfe. Lyke as the sun when it aryseth, is an ornament in the hye heuē of the lorde, so is a vertuous wyfe the beutie of al her house. Lyke as the clere lyght is vpon the holy candelstycke, so is ꝑ beutie of the face vpon an honest body. Lyke as the golde pilers are vpon the sockettes of syluer, so are the fayer legges vpon a woman that hath a constant mynde. Perpetuall are the foundacyons that be layde vpon a whole stonie roche, so are the commaundementes of god vpon the hert of the holy woman. There be two thynges that greue my hert & in the thyrde is a displeasure come vpon me. When an experte man of warr suffreth scarsines & powerte. When men of vnderstandynge and wysdome are not set by: And when one departeth from ryghteousnes vnto syn. Who so doth such the Lorde hath prepared hym vnto the swearde. There be two maner of thynges which me thinke to be hard & perilous: a mar

Cant. v. d.

C

D

chaunt

chant cannot lightly kepe him from wrong neyther a tauerner hym selfe from synne.

Of the yoke that wolde be rych The probacyon of the man that feareth God.

Vnconstantnes of a sole. The secretes of a frende are not to be vttered. The wicked ymagyneth euell, whiche returneth vpon hym selfe.

CAPI. XXVII.

A Because of pouertie haue many one offended, and he that seketh to be ryche, turneth his eyes aside. Like as a nayle in the wal sticketh fast betwixt two stones, euen so doth synne stycke betwixt the byer and the seller. Yf he holde hym not diligently in the feare of the lorde: his house shal soone be ouerthrowen. Lyke as when one syfteth, the fylthines remayneth in the syue: So remayneth there some vncleane thyng in the thought of man. The ouen proueth the potters vessell, & so doth temptacyon of trouble trye ryghtuous me. & The tree of the fielde is knowen by hys frute, so is the thought of mans hert knowen by his wordes. Prayse no man excepte thou haue herde hym, for a man is knowen by his worde. Yf thou folowest ryghtuousnes, thou shalt get her: and put hir vpõ the as a fayer garment. And thou shalte dwel with her, & she shall defende the for euer, & in the daye of knowlege thou shalt fynde stedfastnes. The bydes resorte vnto their lyke, so doth the truth turne vnto thẽ that be occupyed withall. The lyon wayteth

B Sapi. iiij. & i. Pe. iii. b. Mat. 7. b.

teth the praye: so do the synners lurke vpon the workes of wyckednesse. The talkyng of hym that feareth god, is nothyng but wysdome: as for a foole, he chaungeth as the Moone. Yf thou be amonge the wyse discrete, kepe thy worde to a conuenyent tyme, but amonge such as be wyse, speake
C on hardely. The talkynge of fooles is abhominacyon, and theyr sporte is voluptuousnes and mysnurtour. ℣ Muche swearynge maketh the heare to stande vp: and
Eccle.22b to stryue with suche, stoppeth the eares.

The stryfe of the proude is bloodshedynge, and theyr blasphemyng is heuy to heare. ℣ Who so discouereth secretes, leeseth hys credence, & fyndeth no frende
Eccle.19b and.xxij.d after his wyll. Loue thy frende, and bynde thy self in faithfulnes with him: but if thou bewrayest his secretes: thou shalt not get him agayne. For lyke as the man is that destroyeth his enemye, so is he also that beleeueth falsly in the frendshippe of his neyghboure. Lyke as one that letteth a bryde go
D out of his hande, cannot take her agayne. Euen so thou: yf thou geue ouer thy frende thou canst not get hym agayne: Yee thou canst not come nye him. for he is to far of. He is vnto the as a Roo escaped out of the snare: for his soule is wounded. As for wordes, they maye be bounde vp again: & euell wordes maye be reconcyled: but who so bewrayeth the secretes of a frende, there
Ecclesi.b is no more hope to be had vnto hym. He that wynketh with the eyes, ymagyneth

some euel: and no man shal take him from it. When thou art present, he shal hily cõmende and prayse thy wordes: but at the last he shal turne his tayle, and slaunder thy sayeng. Many thynges haue I hated but nothing so euel, for the lorde hym selfe also abhorreth such a one. Who so casteth a stone on hye, it shall fall vpon his owne hed, and he that smyteth with gyle woundeth hym selfe. Who so diggeth a pit: shal fall therin: & he that layeth a stone in his neyghbours waye, shall stomble theron: & he that layeth a snare for an other, shalbe taken in it hym selfe. Who so geueth a wicked noysome counsell, it shall come vpon him selfe, & he shal not know from whence. The proude blaspheme, and are scorned: but vengeaunce lurketh for them as a lyõ. They that reioyse at the fal of the ryghteous, shalbe taken in the snare, anguish of herte shal consume them before they dye. Anger & rigorousnes are two abhominable thynges, & the vngodly hath them both vpon them.

E

Eccl. xxi. b.

pester. 7. b. psal. 7. b. pro. 26. c. Eccle. x. a.

We ought not to desyre vengeaunce but to forgeue thoffences. Of the vices of the tonge, & of the vnrighteous there.

CAPI. XXVIII.

HE that seketh vengeaunce, shal fynde vengeaunce of the Lorde, which shal surely kepe him his sinnes. Forgeue thy neyghbour the hurte that he hath done the, and so shall thy sinnes be forgeuen the also: whe thou praiest

A

Deu. 32. Ro. xii. c. Math. v. b vi. b. xviii. b

A man

A man that beareth hatred agaynst an o-
ther, how dare he desire forgeuenes of god
Be that sheweth no mercy to a man which
is lyke hymselfe, how dare he aske for-geue
nes of his synnes? Yf he that is but flesshe
beareth hatred and kepeth it, who wyl in-
treate for his synnes? Remember the ende
and let enmyte passe: which seketh death &
destruction: and abide thou in the cõmaun
dementes. Remember the cõmaundement,
so shalte thou not be rygorous ouer thy
B neyghbour. Thynke vpon the couenaũt of
the hyest, and forgeue thy neyghbours ig-
Eccle.8.a. norãce. ℣ Beware of stryfe, & thou shalt
make thy sinnes fewer. For an angry man
kyndleth varyaunce, and the vngodly dis-
quyeteth frendes, and putteth discorde a-
monge them that be at peace. The more
Pro.xxvi.c woode there is, the more vehement is the
fyre: & the myghtier that men be, the grea-
ter is the wrath: and the longer the stryfe
endureth, the more it burneth. An hastye
braulynge kyndleth a fyre, and an hastye
C stryfe shedeth blode: A tonge also that be-
reth false wytnes, bryngeth death. Yf thou
blow the sparke it shal burne. Yf thou spyt
vpon it: it shall go forth, & both these out
Eccle.21.d of the mouth. ℣ The sclaunderer and dou-
ble tonged is cursed, for many one that be
frendes setteth he at varyãce. The euyll
tonge hath disquyeted many one, & driuen
them from one lande to an other. Stronge
cyties of the ryche hath it broken downe,
and ouerthrowen the houses of great men

The

(The strength of the peple hath it brought downe and bene the decaye of mightie nations.) The thirde tonge hath cast out many an honest woman, and robbed them of their labours. Who so harkeneth vnto suche, shall neuer fynde rest, & neuer dwell safely. The stroke of the rod maketh redders, but the stroke of the tonge smyteth the bones in sunder. There be many that haue perysshed with the sweard, but many mo thorow the tonge. Well is hym that is kept from an euel tonge: and cōmeth not in the anger therof: which draweth not the yoke of suche, and is not bounde in the bandes of it. For the yoke therof is of yron, & the bande of it of stele. The death therof is a very euel death: hell were better for one then such a tonge. But the fyre of it maye not oppresse them that feare god, and the same therof maye not burne them. Suche as forsake the Lorde, shal fall therin: and it shall burne them, and no man shalbe able to quench it. It shall fal vpon them as a Lyon; and deuoure them as a leoparde. Thou hedgest thy goodes with thornes, why dost thou not rather make dores and barres for thy mouth? Thou wayest thy golde and syluer: why dost thou not laye thy wordes also vpon the balaunce? Beware that thou slyde not in thy tonge and so fall before thyne ennemyes, that laye wayte for the, (and thy fall be incurable, euen vnto death.) D

How we ought to lende our money,

and

and do almes. Of a faythfull man aunswe
ryng for his frende. Of lyberalyte and
hospitalyte.

CAP. XXIX.

A Who so wyll shewe mercye,
Deu. 15. a
Luce. vi. d
& let hym lende vnto hys
neyghbour: and he that is
able, let hym kepe the com
maundement. Lende vnto
C thy neyghboure in tyme of hys nede, and
paye thou thy neyghboure agayne in due
season. Kepe thy worde, and deale fayth
fully with hym, & thou shalt alwaye fynde
the thyng that is necessayre for the. There
haue bene many, that when a thyng was
lent them, rekened it to be founde, & made
them trauayle and laboure, that had hel
ped them. Whyle they receyue any thyng
they kisse the handes of suche as gene the
and for their neyghbours good they hum
ble their voyce. But when they shuld paye
agayne, they kepe it backe, and geue euell
wordes, and make many excuses by rea
son of the time: and though he be able, yet
geueth he scarse the halfe agayne, and re
keneth the other to be founde. And yf he
withholde not his money, yet hath he an
enmye of hym, and that vndeserued. He
B payeth hym with cursing & rebuke, and gi
ueth hym euell wordes for his good dede.
There be many one whiche are not glad
for to lende, not because of euell, but they
feare to lese the thyng that they lend. Yet
haue thou pacyence with the symple, and
with

withholde not mercy from hym. Helpe the poore for the cõmaundementes sake: & let hym not go empte from the because of his necessyte. Lese thy money for thy brother & neighbours sake, and bury it not vnder a stone: where it rusteth & corrupteth. Gather thy treasure after the cõmaundement of the hyest: & so shal it bring the more profyt thẽ golde: Laye vp the almes in the hert of the poore, and it shal kepe the from all euell. A mans almes is as a purse with him & shal kepe a mans fauour as the apple of an eie and afterwarde shal it arise, & paye euery man his rewarde vpon his heed. It shall fight for the against thyne enemies, better then the shyld of a giaunt: or speare of the mightie. A good honest man is surertie for his neighbour: but a wicked person letteth hym come to shame. Forget not the frendshyp of thy suertie, for he hath geuen hys soule for the. The vngodly despyseth the good dede of his surete, & the vnthankful giaunt leueth hys suretie in daunger. Some man promiseth for his neighbour & when he hath lost his honeste, he shal forsake him. Suertyshyp hath destroyed many a rich man: & ouerthrowen them as the waues in the see. Mightie people hath driuen awaye: and caused them to wander in straunge coũtreis. An vngodly man transgressyng the cõmaundement of the Lorde, shall fal into an euell suertyshyp. & though he force hym selfe to get out, yet shall he fall in to Judgement.

Matt. vi. e.
Luce. xii. k
1. Ti. vi. d
Tobi. 4. k
Dani. 4. d
Luce. xii. k
Actes. x. g

Helpe

helpe thy neyghbour out after thy power and beware that thou thy selfe fall not in such det. ❧ The chefe thing that kepeth in the lyfe, is water: and bred clothyng & lodgyng, to couer the shame. Better is it to haue a pore lyuing in a mans owne house then delycate fare amonge the straunge. ❧ Be it litle or much that thou hast holde the content withall, and thou shalt not be blamed as a vagabounde: for a miserable lyfe is it, to go from house to house: and where a man is fremde he dare not open his mouth. Though one be lodged, & haue meat and drynke, yet shall he be taken as vnwouthye, and heare many bytter rough wordes, namely thus: Go thy waye thou shaunger, and prepare a table for thy self and fede me also of that thou hast. Awaye thou straunge (so: that he regardeth his honour no more) my brother cōmeth into my house, and so he telleth hym the necessyte of his house. These thynges are heuy to a man that hath vnderstanding: namely the forbydding of the house, and that the lender casteth hym in the teeth.

Ecc.xxxix.c

D

Psalmus. xxxvi.d. 1.Tim.6.b Hebre.13.a

Of the correccyon of chyldren. Of the comune lyfe of helth. Death is better then a sorowfull lyfe. Of hyd wysdome. Of the ioye and sorowe of the hert.

CAPI. XXX.

A

Who so loueth his chylde, holdeth hym styll vnder correccyon, that he maye haue ioye of hym after warde: & that he gape not after his neyghbours

Pro.xiij.f. and.23.b.

houre dores. ❧ He that teacheth his ſonne ſhall haue ioye in him, and nede not to be ashamed of him among his aquayntaūce Deu.vi.a.

Who ſo enſourmeth and teacheth his ſon greueth the enemy: and before his frendes he maye haue ioye of him. Though the father dye, yet is he as thoughe he were not dead: for he hath left one behynd him that is lyke hym. In his lyfe he ſawe hym and had ioye in hym, and was not ſory in hys death, nether was he ashamed before the enemyes. For he left behynd him an auenger againſt his enemies, and a good doer vnto the frendes. For the lyfe of chyldren he ſhal bynde the woundes together: & his hert is greued at euery crye. An vntamed horſe wyll be harde, and a wanton chylde wylbe wylfull. Yf thou bryng vp thy ſonne delycately, he ſhall make the afrayde: and yf thou playe with hym he ſhall bryng the to heuynes. Laugh not with hym, leſt thou wepe with hym alſo, and leeſt thy teth be ſet on edge at the laſt. Geue hym no lyberte in his youth, and excuſe not his folye. Bowe downe his necke whyle he is yonge Eccle.7.d. and hym vpon the ſides whyle he is yet but a chylde, leſt he waxe ſtubburne, and geue no more force of the, & ſo ſhalte thou haue heuynes of ſoule. Teache thy chylde, and be diligent therin, leeſt it be to thy ſhame Better is the poore beyng whole & ſtronge then a man to be ryche, & not to haue his helth: helth and welfare is aboue al golde and a whole body aboue al treſure. There

is no ryches aboue a sounde body, and no
ioye aboue the ioye of the herte. Deathe is
better then a wretched lyfe, and eternall
rest better then contynuall syckneſſe. The
good thynge that are put in a cloſe mouth
are lyke as when meate is layde vpon the
D grane. What good doth the offryng vnto
✠ Bel. d. an Idole? ✠ For he can neither eat, taſt, nor
smell. Euen so is he that is chaſed of the
lorde, and heareth the rewardes of iniqui-
tie. He seith with his eyes, & groneth lyke
a gelded man, that lyeth with a virgyne
Pro. 12. d. and sygheth. ✠ Geue not ouer thy mynde
Ecc. 18. d. vnto heuynes, & vexe not thy ſelfe in thyne
Ecclc. 38. e owne counceil. The ioye and cherefulnes
Pro. 14. d. of the hert is the lyfe of man, and a mans
gladnes is the prolongynge of hys dayes.
Loue thyne owne soule, and comfort thine
herte: as for ſorowe and heuynes, dryue it
ij. To. 7. b. farre from the, for heuines hath sleyne ma-
ny a man, & dryngeth no profyte: zele & an-
ger shorte the dayes of the lyfe: carefulnes &
ſorowe bring age before tyme. Vnto a mery
herte euery thyng hath a good taſt, but eateth
& ſ: Man ought to geue dilygent hede to
louelynes. Of the that take payne to gather
ryches. The praiſe of a ryche man without
a blame, we ought to flie dronkennesſe and
ſolowe ſoberneſſe.

CAP. XXXI.

A TRauaile and carefulnes for riches
5. To. 7. b. taketh awaye the sleape & maketh
the fleih to conſume. When one lo-
seth & taketh care, he waketh euer vp, lyke

as grete

as great sycknes breaketh the sleape. The ryche hath great labour in gatheryng his ryches togethyr, and then with the pleasure of his ryches he taketh hys rest and is refreshed. But who so laboureth and prospereth not, he is poore: and though he leaue of, yet is he a begger. He that loueth ryches, shall not be iustifyed: and who so followeth corruptyon, shal haue ynough therof. ¶ Many one are come in great mistortune by the reason of golde: it haue founde theyr destruccyon before them. It is a tree of fallynge vnto them that offer it vp, & al such as be folysh fall therin. Blessed is the ryche, whiche is founde without blemysh: and hath not gone after golde, nor hoped in money and treasures. Where is there suche a one? and we shall cõmende hym, & eul hym blessed, for great thynges hath he awonge his people. Who so is tr[illegible], and founde perfect in suche thynges, shalbe cõmended and prayed. Who myght offend and hath not offended? Who coulde do euell, and hath not done it? Therfore shall his good be stablished, and the whole congregacyon shall declare [illegible] almesses. Yf thou syt at a great mans table, [illegible] not thy mouth wide vpon it: make not many wordes. Remember, that an euell eye is a shrew. What thyng created is worse thē a wicked eie? therfore weepeth it before euery mans face? Laye not thine hand vpõ euery thyng that thy eie seith: & strue not with hym in ỹ dysh-pond. Iudge by thy self what thy

Eccle. 28.

3

Wat. 7. a.

[illegible] neyghe

neyghbour wolde fayne haue, and be discrete in euery poynte. Eate the thyng that is set before the manerly, as it becometh a man: and eate not to muche, lest thou be abhoured. Leaue thou of fyrst of al because of nurtour, leest thou be he whom no man maye satisfye, whiche maye turne to thy decaye. When thou syttest amonge many men, reache not thyne hande fyrst of all.

Ec.37.d. ✠ O how wel content is a wyse man with a lytle wine: so that in slepe thou shalt not be sicke therof nor fele any payne. A swete wholsome slepe shall such a one haue, and fele no inwarde greefe. He ryseth vp by tymes in the mourning: and is well at ease in hym selfe. But an vnsaciable eater sleepeth vnquietly, and hath ach and payne of the bodye. Yf thou feleste that thou hast eaten so much, aryse, go thy waye, cast it of thy stomache, and take thy rest: so it shall ease the so that thou shalt bryng no sycknes vn to thy body. My sonne, heare me, and despyse me not, so at the last thou shalt fynde as I haue tolde the. ✠ In all thy workes be dylygent and quycke, so shal there no sicknes happen vnto the. ✠ Who so is lyber-

C

Rom.xij.c

Pro.22.a. all dealyng out his meate many men shal blesse hym: and prayse him with their lyppes: and the same is a suer token of his loue and faythfulnesse. But he that is vnfaythful in meat, the whole cytie shal com-

Ephe.v.b playne of hym: and that is a suer experyence of his vnrydelytie and wickednes. Be not thou a wyne bi-

Judit.13.a ber: for wyne hath destroyed

stroyed many a man. The fyre proueth the harde yron, euen so doth wyne proue hertes of the proude, when they be dronken.

D

¶ Wyne soberly dronken, quyckeneth the lyfe of man, yf thou drinke it mesurably, thou shalt be temperate. What lyfe is it, that maye contynue without wyne? (What taketh awaye the lyfe euē death) Wyne was made from the begynnyng to make men glad (and not for dronkennes.) Wyne mesurably dronken is a reioysyng of the soule and body. (A mesurable drink is helth to soule and bodye.) But yf it be dronken with excesse, it maketh bitternes & sorow vnto the mynde. Dronkennes killeth the mynde of the foolysh with shame and ruyne, minisheth the strength and maketh woundes. ¶ Rebuke not thy neyghbour at the wyne, & despyse hym not in his myrth. Geue hym no despytefull wordes: & presse not vpon hym with contrary sayenges.

Pro. 31.a
1.Tim.4.c

Eccle.xx.a

¶ Of the discrecyon and prayse of the preacher, and of the hearer. Of the feare, fayth, and confydence of God.

CAPI. XXXII.

YF thou be made ruler, pryde not thy selfe therin, but be the one of the people. Take dylygent care for them and loke well therto: & when thou hast done al thy dewte, syt thy downe: that thou mayst be mery with them, & receyue a crowne of honour. Talke wysely and honestly, for wysdom becōmeth the right wel lynder not mulych. Speake not where

A

Deu 17.b
Ro. xiij. b.

Eccle.3.a
Eccle.17.a

there is no audyence: and poure not forth
wysdome out of tyme, at an importune tyme.
Lyke as the Carbuncle stone shyneth that
is set in golde, so doth a songe garnysh the
wyne feast: and as the Smaragde that is
set in golde, so is the swetnes of Musycke
by the myrth of wyne. (Geue eare, and be
styll, & for thy good behaueour, thou shalt
be loued.) Thou yonge man, speake that
B becometh the, and that is profytable, and
yet scarce when thou art twise asked. Com
prehende muche with fewe wordes. In ma
ny thynges be as one that is ignoraunte,
geue eare, and holde thy tonge withall. If
thou be amonge men of hier auctorite, ma
syte not to compare thy selfe vnto them: &
when an elder speketh make not many wor
des therin. Before the thunder goeth light
tening, and before nurtour and shamefast
nes goeth loue and fauour. Stande vp by
tymes, & be not the last: but get the home
soone, and there take thy pastyme, and do
what thou wylt: so that thou do no euell, &
defye no man. But for all thynges geue
thankes: vnto hym that hath made the,
and replenysheth the with his goodes.

C Who so feareth the lorde, wyl receyue
his doctryne: & they that get them to hym
by tymes, shal fynde grace. He that seketh
the lawe shalbe fylled withal: As for hym
that is but fayned, he wyl be offended ther
at. They that feare the lorde, shall fynde
the iugement, & their righteousnes shalbe
kyndled as a lyght. An vngodly man wyll

not

not be reformed, but can helpe hym selfe with the example of other in his purpose. A mā of vnderstanding despiseth no good counsel: but a wilde and proude body hath no feare eue when he hath delt rashly with an other man, but hys owne doinges shalbe his rebuke. My sonne, do no thyng without aduysement, so shalt it not repent the after the dede. Go not in the waye where thou mayste fall, not where thou maist stomble against the stone. Gene not thy self into a labourous slippery waye and beware of thyne owne children, (and take hede of them that be of thyne owne housholde.) In al thy workes put thy trust in god from thy whole hert, for that is the kepyng of the cōmaundementes. Who so beleueth Gods worde, taketh hede to the cōmaundementes: and he that putteth his trust in the lorde, shall wante nothyng.

The deliueraunce of hym that feareth god. The answere of the wyse. The lytel discrecyō of a fole. Man is in the hand of god, as the earth is in the hande of the potter. we ought not to dyspose our selues to become subiect to other.

CAPI. XXXIII.

There shal no euel happē vnto hym A that feareth god: but when he is in temptacyon, the Lorde shal deliuer hym and kepe hym from euell.

A wyse man hateth not the lawe, but an ypocryte is as a shyppe in rogyng water.

A man of vnderstandyng geueth credence vnto the law of god, and the law is fayth-full vnto hym. Be suer of the matter, then talke therof: Be fyrst well instructe, then mayst thou geue answere. The hert of the folyshe is lyke a cart whele, & his thoughtes ren aboute lyke the axel tre. Lyke as a wylde horse that nayeth vnder euery one that sitteth vpon him: so is it with a scorne full frende. Why doth one daye excell an other, seyng al the dayes of the yere come of the sunne? The wysdom of the lorde hath so parted them a sunder, and so hath he ordeyned the tymes and solempne festes. Some of them hath he chosen & halowed before other dayes. And al men are made of the ✠ grounde, and out of the earth of Adam. In the multitude of science hath the Lorde sundred them, and made theyr wayes of dyuers fashyons. Some of them hath he blessed, made much of them, halowed them, & clayned them to hym self. But some of them hath he cursed: brought them lowe, & put them out of theyr estate. Lyke as the clay is in the potters hande and all the ordeyning therof at his pleasur, so are men also in the hande of hym that made them: so that he maye geue them as it lyketh him best. ✠ Agaynst euel is good and against death is lyfe: so is the godly agayns suche as feare god. Beholde these are the workes the hyest, & there are euer two agaynst two, and one set agaynst an other. I am awaked vp last of all, as

Gene. ij. a

B

Rom. ix. c.

I. Cor. vi. c

one

one that gathereth after in harueſt. In the
ſyghtes of god and in his blessyng. I am in
creased, and haue fylled my wyne preſſe,
lyke a grape gatherer. Beholde howe I Ec. xxiiij. d
haue not laboured not onely for my ſelfe,
but for all ſuche as loue nurture & wiſdome

Heare me O ye great men of the people C
and herken with your eares, ye rulers of
the congregacyon. Geue not thy ſonne and
wyfe: thy brother and frende power ouer
the whyle thou lyueſt: and geue not away
thy ſubſtaunce and good to an other, leeſt
it repent the, & thou be fayne to beg ther-
fore thy ſelfe. As longe as thou lyueſt and
haſt breth, let no man chaunge the: For
better it is thy chyldren to praye the, then
that thou ſhuldeſt be fayne to loke in their
handes. In al thy workes be excellēt, that
thy honour be neuer ſtayned. At the tyme
when thou ſhalt ende thy daies, & fully A
thy lyfe, diſtribute thyne inheritaunce.
The foder, the wyppe, and the burthen be-
longeth vnto the Aſſe: Meat, correccyon, &
worke vnto the ſeruaunt. Yf thou ſet thy D
ſeruaunt to labour, thou ſhalt fynde reſt.
But yf thou let him go ydell, he ſhall ſeke
lybertie. The yoke & the wyppe bowe downe
the hard necke, but tame thou thy euel ſer-
uaunt with bondes and correccyon. Sende
hym to labour, that he go not ydle. For
ydlines bryngeth muche euell. Set hym to
worke, for that belongeth vnto hym, & bet
cōmeth hym well. Yf he be not obedyent,
bynde hys fete: but do not to muche vnto

Ecle. 7.c. hym in any wyse, and without discretyon do nothyng. ¶ Yf thou haue a (faythfull) seruaunt, lette hym be vnto the as thyne owne soule: intreate hym as a brother. For in blonde hast thou gotten hym. Yf thou haue a seruaunte, holde hym as thy selfe: for thou hast nede of hym as of thy selfe. Yf thou intreatest hym euell, & kepest him harde, and makest hym to be proude and so ren swaye from the, thou canst not tell what waye thou shalt seke hym.

¶ Of dremes, diuinac ons: & enchaun mentes. We ought to confute vayne hope and lying. The prayse of them that feare god. Of dyuers workes of men. God doth not allow the workes of an vnfaythful man.

CAPI. XXXIIII.

A VNwyse people begyle them selues with vayne and disceytfull hope, and fooles trust in dremes. Who so regardeth dremes, is lyke him that wil take holde of a shadowe, and folow after the wynde. Euē so is it with the apperyng of dremes. Before the face is the lyckenes of a face. Who can be clensed of the vncleane? Or what truth can be spoken of a lyare? Sothsayng, witchcraft, sorcery, and dreming is but vanyte: lyke as when a woman trauaileth with chylde, & hath many fantasyes in her hert. Where as such vysyons come not of god, set not thyne herte vpon them. For dremes haue deceyued many

many a man, and they fayled, that put
theyr trust therin. The lawe hathe ful-
fylled without lyes, and wisdome is suf- B
ficient to a fayethful mouth. What know
ledge hath he that is not tryed? A wyse
man that is well instructe, vnderstandeth
muche: and he that hath good experience
can talke of wysdome: he that hath no ex
perience, knoweth lytle: and he that erreth
causeth muche wyckednes. He that is not
tryed, what thinges knoweth he? Who so
foloweth no rule, is full of wyckednes.

When I was yet in errour, I learned
muche also: yee I was so learned, that I
coulde not expresse it all, and came ofte in
parell of death therouer, still I was deliy-
uered from it: holowe the grace of God.
Nowe I se, that they which feare God,
haue the right iudgyte: for theyr hope stan
deth in hym, that can helpe them. And the
eyes of the Lorde are on theym that loue
hym. Who so feareth the Lorde, standeth
in awe of no man, and is not afrayde, for
the Lorde is his hope and comforte.

Blessed is the soule of him that feareth C
the Lorde: In whom putteth he his trust? par. xvi.b
who is his strengthe? For the eyes of the
Lorde haue respecte vnto them, that loue
hym. He is theyr myghtie protection, and
stronge grounde: A defence for the heate
a refuge for the hote noone day, a succour
for stomblynge, and an helpe for fallynge.
He setteth vp the Soule, and lyghteneth
the eyes: he geueth lyfe and blessynge.

The that

he that geueth an offeryng of vnryghteous good, his offeryng is refused, and the scornefull dealynges of the vnryghteous: please not god. The Lorde is the ryghteous one, that pacyently abyde hym in the waye of the truth and of ryghteousnes. The hyghest doth not alowe the gyftes of the wycked. Pro. xv. a. And God hath no delyte in the offerynges of the vngodly, neyther maye synne be reconcyled in the multytude of oblacyons. Who so bryngeth an offerynge out of the goodes of the poore, doth euen as one that kylleth the sonne before the fathers eyes.

D The breade of the nedefull is the lyfe of the poore: he that defraudeth hym therof, is a man of bloode. Who so robbeth hys neyghboure of hys lyuynge, doth as greate synne as thoughe he slewe hym to deathe. He that defraudeth the laboter of his hyre, is a bloode shedder. Eccle. 7. c. When one buyldeth a an other breaketh downe, what profyt haue they then but laboure?

When one prayeth and an other curseth, whose voyce wyll the Lorde heare? He that washeth hym selfe (cause of a deed body), then toucheth the deade agayne, what doth his washynge? So is it with a man that fasteth for his synnes, and doth them agayne: who wyll heare his prayer? Or what doth his fastyng helpe hym?

: It is well done to praye, and to do sacrifyce. The prayer of the fatherlesse,

and

and of the wydowe, and hym that humbleth hym selfe.

CAPI. XXXV.

WHo so kepeth the lawe, bryngeth offeryngs ynough. He that holdeth fast the cõmaundement, offereth the ryght helth offeryng. He that is thanckfull and recompenseth, offereth fyne floure. Who so is mercyful and geueth almes, that is the ryght thanckoffrung God hath pleasure, when one departeth frõ synne: & forsaketh vnryghtcousnes reconcyleth vs with hym. Thou shalt not appere empte before the lorde: for al such is done because of the cõmaundement. The offrung of the ryghtuous maketh the aulter fat, & a swet smell is it before the hyest. The offeryng of the ryghtuous is acceptable vnto god, and shall neuer be forgotten. Geue god his honour with a cherful herte, & kepe not backe the fyrstlinges of thy handes. In al thy giftes shew a merciful countenaunce and hallow thy tithes vnto god with gladnes. Geue vnto god, accordyng as he hath enryched and prospered the, & loke what thyne hande is able, geue with a chereful eye: for the Lorde recompenseth, & geueth the seuen tymes as much agayne. Geue no vnryghtuous giftes, for such wyl he not receyue. Beware of wrongeous offrynges, for the Lorde is a ryghtuous iuge: and regardeth no mans person: he accepteth not the person of the poore, but he heareth the prayer of the oppressed. He despyseth not

A
Jere.vij.c
Hebre.xiij.c
Phil.iiij.c
Exo.34.a
Gene.4.a
2.Cor.ix.b
To.iiij.b.
Judit.4.b

the

the desyre of the fatherles, nor the wydow whē she poureth out her prayer before him Doth not god se the teares that ren downe the chekes of the wydower Or heareth he not the complaynt, ouer such as make her to wepe. For from her chekes do the teres go vp vnto heuen, & the lorde which heareth them, doth accept them: Who so serueth god after his pleasure shalbe accepted and his prayer reacheth vnto the cloudes.

Treno.3.d Actes.x.a

The prayer of hym that humbleth him selfe, goeth thorowe the cloudes, tyll she come nye. She will not be comforted, nor go her waye: tyl the hiest god haue respect vnto her, geue true sentence, & perfourme the iudgement And the Lorde will not be slacke in cōmynge, nor tary longe, tyll he haue smytten in sonder the backes of the vnmerciful, & auenged him selfe of the heathen: he haue take awaye the multitude of the cruel, & broken the cepter of the vnrighteous: tyl he geue euery man after his workes, & reward them after their doyng: tyl he haue deliuered his people, mayntened their cause, & reioyced thē in his mercy. O how faire a thing is mercy in ye time of anguish & trouble: It is lyke a cloude of rayne that cōmeth in the time of a drouth: A prayer to god in the person of all faithful men & the praise of a good woman.

CApI. XXXVI.

HAue mercy vpon vs, O lorde, thou god of all thinges. haue respect vp to vs shewe vs the light of thy mercyes, and

and sende thy feare amonge the heathen and straungers, whiche seke not after the: that they maye knowe, howe that there is no god but thou: and that they maye shew thy wunderous workes. Lyft vp thyne hand ouer the outlandissh hethen: that they maye lerne to knowe thy mygthy power. Lyke as thou art halowed in vs before them: so bryng to passe, that thou mayst be magnifyed also in the before vs: that they maye knowe the, lyke as we know the. For there is none other god, but only thou O Lorde Renue the tokens: and chaunge the wonderous workes. Shew thyne hande, and thy right arme gloriously. Rayse vp thy indignacyon, and poure out thy wrath. Take away the aduersary, and smyte the enemy. Make the tyme shorte, remember the couenaunte that thy wonderous workes maye be prayfed. Let the wrath of the fyre consume them that lyue so careles: and let them perysh that do thy people hurte. Smyte in sonder the heade of the princes, that be oure enemyes, and saye: there is none other but we.

Gather all the Tribes of Jacob together agayne, that they may knowe howe that there is none other god but only you that they maye shewe thy wonderous workes: and be thou thy peoples heritage, like as from the begynnynge. O Lorde haue mercy vpon the peple that hath thy name and vpon Israell, whome thou haste ordayned to a fyrste borne Sonne.

B

Ecclesiasticus.

O be

O be mercyfull vnto Jerusalem the cyte
of thy sanctuary, the cyte of thy rest. Fyll
Par.vi.g. Syon with thy vnspekable vertues, & thy
people with thy glory. Gyue wytnes vnto
thy creature, whom thou madest from the
beginnynge, and rayse vp the prophecyes
that haue bene shewed in thy name. Re-
warde them that wayte for the, that thy
Prophetes maye be founde faythfull. O
Lorde heare the prayer of thy seruauntes
accordyng to the blessynge of Aaron ouer
thy people (and gyde thou vs in the waye
of ryghtiousnes) that all they which dwel
Nume.6.b vpon the earth, maye know, that thou art
the Lorde the eternall god, which is from
euerlastyng. The bely deuoureth al meate
C yet is one meat better then an other. Lyke
as the tonge tasteth venison, so doth an
1.Cor.14.b hert of vnderstanding marke false wordes.
A frowarde hert geueth heuynes, but a mā
of experience lyfteth hym vp agayne. The
woman receyueth euery man, yet is one
daughter better thē an other. A fayer wife
reioyseth her husbande: and a man loueth
nothyng better. Yf she be louyng and ver-
teous withall: then is not her husband lyke
other men. He that hath gotten a verteous
woman, hath a goodly possessyon: she is
vnto hym an helpe, & pyller wherupon he
resteth. Where no hedge is, there the
goodes are spoiled: and where no huswyfe
is, there the frendles mourneth. Lyke as
there is no credēce geuen to a robber, that
goeth from one cyte to an other: So is not

the

the man beleues, that hath no nest, and must turne in, where he maye abyde in the nyghte.

HOwe a man shulde knowe frendes: and counceilers, and seareche the company of a holy man.

CAPI. XXXVII.

EVERY frende sayeth: I will be frendly vnto hym also. But there is some frende, whiche is onely a frende in name. Remayneth there not heyneſſe vnto death, when a companyon and frende is tourned an ennemye? A

O moost wycked presumpcyon: From whence arte thou sprongen vp, to couer the earth with falshedde and disceyte? There is some companyon, whiche in prosperyte reioyseth with his frende: but in the tyme of trouble, he taketh parte agayne hym. There is some companion that mourneth with his frende for the bely sake: but when trouble cõmeth, he taketh hold of the shild. Forget not thy frende in thy mynde, and thynke vpon hym in thy ryches. Seke no councel at thy kynsmen: and hyre thy counsell from suche as feare not no goodwill. Ecclc. vi. b

Euery conceler bryngeth forth his councell. Neuertheleſſe, there is some that conceleth, but for hys owne profyte: Beware of the conceler, and be aduised afore wherto thou wylt vse him, for he wyl counsell for hym selfe. Lest he cast the lot vpon the, and saye vnto the, Thy waye and Ecclc. 8. c. and. ix. c.

purpose is good, and afterward he stande agaynste the, and loke what shall become of the.

B Aske no counceli at hym, that suspecteth the for an enemye, and hyde thy counceli from suche as hate the. Aske no counceli at a woman, concernynge the thynges that she longeth for: not at a fearefull and faynte herted bodye, in matters of warre: ot at a marchaunt, howe deare he wyl che pen thy wares towardes hym: ot at a byer, of sellynge: Ot at an envyous man, of thankes geuynge: Ot at the vnmercyfull of louyng kyndnes, (ot at an vnhoneft man of honestye) Ot at the slouthfull, of worlkynge: Ot at an hyrelynge whiche hath no house, ot profyte ot welth. (An ydle body wolde not gladly heare speake of much labourc.) Take no suche folkes to counceli but be dilygente to seke counceli at a vertuous man that feareth God, suche one as thou knowest to be keper of the commaundementes, whiche hathe a mynde after thyne owne mynde, and is sory for the when thou stombiest.

C And holde thy counceli faste in thyne herte: for there is no man more faythfull to kepe vnthen thou thy selfe. For a mans mynde is somtyme more disposed to tell oute, then seuen watchmen that syt aboue in an hye place lokynge aboute them. And aboue all this praye the hyest, that he wyl leade thy waye in faythfulnes and truth. Before all thy workes aske counceli

fyrst

fyrst: and ot euer thou dost any thynge, be well aduysed. There be four thynges that declare a chaunged herte, wherout there spryngeth euell and good, death and lyfe, and a masterful tonge that bableth much Some man is apt and well instruct in many thynges, and yet very vnprofytable vnto hym selfe. Some man there is, that can geue wyse and prudent councel, and yet is he hated, & contynueth a begger: for that grace is not geuen hym of God, to be accepted. An other is robbed of all wysdome yet is he wyse vnto hym selfe, & the fruyte of vnderstandynge is cõmendable in hys mouth. A wyse man maketh hys people D
wyse, and the frutes of his wysdome fayle not. A wyse man shalbe plentcously bl ed of god: & all they that se hym, shal speake good of hym. The lyfe of man standeth in the nomber of the dayes, but the dayes of Israel are innumerable. A wyse man shal optayne faythfulnes and credence among his people, and his name shalbe perpetuall. My sonne, proue thy soule in thy lyfe: & yf thou se any euel thyng, geue it not vnto her. For all thynges are not profytable i. Cor. vi. c.
for all men, neither hath euery soule plea- and. x. c.
sure in euery thyng. Be not gredy in euery eatyng, and be not to hastie vpon al meates. For excesse of metes bringeth sicknes &c. xxx. b.
and glotony cõmeth at the last to an vnmesurable heate. Thorowe surfet haue many one perysshed: but he that dieteth hym selfe temperatly, prolongeth his lyfe.

A phisycion in syckenesse ought we to praye, and to synde a phisycion whiche healeth by prayer. The bewepynge of the deade. Badnes, wysdome, Artifycers or craftesmen.

Capi. xxxviii.

HONOVRE the phisycyon, honoure hym because of necessytie. God hath created hym (for of the yerth commeth medicine) and he shall receyue gyftes of the Kynge. The wysdome of the phisicyon: bryngeth hym to greate worshyppe, and in the syght of the greate men of this worlde, he shall be honorably taken. The Lorde hath created medicine of the erth: and he that is wyse wyll not abhoire it. ✠ Was not that bytter water made swete with a tree that men myght learne to knowe the vertue therof. The Lorde hath geuen me wysdome, and vnderstandynge, that he myght be honoured in his wonderous workes. Wyth such doth he heale men, & taketh away theyr paynes: Of suche doth the Apotecarye make a confeccion, ye can no man perfourme all his workes. For of the Lorde commeth prosperous wealth ouer all the earthe.

Ecc.xv.d. 3.Re.4.c.

I. Wy sonne, be spyse not this in thy syckenesse, but ✠ praye vnto the Lorde, and he shall make the whole. Leaue of from syn and order thy handes a right: cleuse thyne herte from all wyckednesse. Geue a swete

2.Pa.16.d Esa.38.a.

sauoured

fauoured offeryng, and the fyne floure for a token of remembraunce: make the offerynge fatte, as one that geueth the fyrste fruytes, and geue rowme to the Phisycion. For the Lorde hath created hym, let hym not go from the: for thou hast nede of hym. The houre maye come, that the sycke maye be holped thorow them, when they praye vnto the Lorde, that he maye recouer, and get helth to lyue longer. He that synneth before his maker, shall fall into the handes of the Phisycion. Eccle.xxxe

My sonne, ✠ bringe forth thy teares ouer the deade: and begynne to mourne, as yf thou haddest suffered greate harme thy selfe: and then couer hys bodye after a conuenyent maner, and despyse no hys buryall. Enforce thy selfe to wepe, and prouoke thy selfe to mourne, ✠ and make lamentacyon expediently: and that a daye or two, leest thou be euell spoken. ✠: and then comforte thy selfe because of the heuynes. ✠ For of heuynes commeth death: the heuines of the herte breaketh strength Eccle.xxxe heuynesse and powertie greueth the herte in temptacyon and offence. Take no heuynesse to herte, dryue away and remember the laste thynges. For thou canst not turne it, there is no turnynge agayne. Thou shalt do hym no good, but hurte thy selfe. Remember hys Judgement, thyne also shall be lyke wyse: vnto me yester daye vnto the to daye. ✠ Let the remembraunce of the deade ceasse in hys reste, and com- 1.Tes.iiij. Dto.xx.d. and.xvij.d 1.Re.xxiie

forte thy ſelfe agayne ouer hym, ſeynge hys ſpyryte is departed from hym. The
D wyſdome of the Scrybe is at conuenyente tyme of reſt: and he that ceaſſeth from exercyſe and labour, ſhall be wyſe. He that holdeth the ploughe, and hath pleaſure in proddynge, and drywynge the Oxen, and goeth aboute with ſuche workes, he can ſpeake of Oxen: he ſetteth hys herte to make forowes, and is dylygent to gene the kyne fodder. So is euery carpenter alſo and workemayſter, that labooreth ſtyll nyght and daye: he carueth, grauyth, and cutteth oute, and hys deſyre is in ſondrye connynge thynges, hys herte ymagyneth, howe he maye connyngly caſt an ymage, hys dylygence alſo and watchyng perfourmeth the worke. The yronſmyth in lyke maner bydeth by his ſtythe, and doth his dylygence to labooure the yron. The vapoure of the fyre brenneth hys fleſhe, and he muſt fyghte with the heate of the fornace. The noyſe of the hammer ſoundeth euer in hys eares, and his eyes loke ſtyll vpon the tynge that he maketh. He hath ſet his mynde therupon that he wyl make out hys worke, and therfore he watcheth, howe he maye ſet it out, and dryngeth it to an ende.

So doth the potter ſytte by his worke,
E he turneth the whele aboute with his fete, he is dylygent and careſull in all doynges and his labour and worke is withoutnomber. He faſhyoneth the claye with hys

grete

arme, and with hys feete he tempteth it. His hert ymagyneth howe he maye make it pleasaunt, and his dilygence is to dense the ouen. All these hope in theyr handes, and euery one thynketh to be connynge in his worke. Without these maye not the Cytie be mayntayned, inhabited, nor occupyed, and come not hye in the Congregacyon: in the councell of the people, they be not requyred, they vnderstande not the couenaunt of the law: they cannot declare equytie and iudgement: they cannot fynde out the darke sentences, but thotowe them shall the creature of the worlde be mayntayned: theyr prayer concerneth onely the worke and labour of connynge.

A wyse man. The workes of God. Vnto the good, good thynges do profyte: but vnto the euell: euen good thynges are euell.

CAPI. XXXIX.

HE THAT applyeth his mynde to vnderstande the lawe of God, doth dilygently serche out the wysdome of them of the olde tyme, and occupyeth hym selfe in the Prophetes. He kepeth the sayenges of famous menne, and preasseth to the vnderstandynge of darcke sentences of wysdome. He sercheth out the mysterie of secrete sayenges, and exercyseth hym selfe therin continually.

He doth

he doth seruyce amonge greate men, and
appereth before the prynce: he goeth in-
to a straunge countree, and trauayleth thy
rowe it: loke what good or euell is amonge
men, he proueth it and seketh it out. He
purposeth in his herte, to resorte early vn-
to the Lorde that made him, and to praye
before the hyest God. He openeth hys
mouth in prayer, and prayeth for his syn-
nes. When the greate Lorde wyll, he
shall be fylled with the Spiryte of vnder-
standynge, that he maye then poure out
wyse sentences, and geue thankes vnto
the Lorde in his prayer.

B He shall order hys deuyce, and leade
his knowledge a ryght, and geue him vn-
derstandynge of secrete thynges. He shall
shewe forth the sciyence of hys learnynge,
and reioyse in the couenaunte of the lawe
of the Lorde. The whole Congregacyon
shall commende his wysdome, and it shal
neuer be put out. The remembraunce of
hym shall neuer be forgotten, & hys name
shall contynue from one generacyon to an
Ec.xliij.b other. Hys wysdome shall be spoken of,
amonge the people, and the whole Con-
gregacion shall openly declare his prayse.
When he lyueth, he hath a greter name
then a thousande beside, and after hys
deathe, the same name remayneth vnto
hym. Yet all I speake of no men of vn-
derstandyng, for I am full as the Moone.

C Herken vnto me (ye holy vertuous chyl-
dren) bryng forth fruyte, as the rose that
growe

glory

planted by the brokes of the fielde, and
geue you a swete smell as Libanus. Flo-
rysshe as the Rose gardeyne, sprog a songe
of prayse. O geue thankes vnto God ouer
all his workes. Geue glory and honoure
vnto the lorde, shewe his praise with your
lyppes. Yee euen with the songe of your
lyppes, with harpes and playenge, and
in geuynge thankes vnto hym, saye after
this manner. ℣ All the workes of the Gene.1.b
Lorde are exceadynge good, and all his co-
maundementes are mete and conuenyent
in due season.

A man nede not to saye: what is that? D
what is that? for at tyme conuenyent they
shall all be sought. At hys commaunde-
ment the water was as a wall, and at the
worde of his mouth the water stode styll.

℣ In hys commaundementes is euery Gene.viij.b
thynge acceptable and reconcyled, and
hys helth cannot be mynysshed. The wor-
kes of all flesshe are before hym, and there
is nothynge hyd from his eyes. He seeth
from euerlastynge to euerlastynge, and there
is nothyng to wonderfull or hye vnto him.
A man nede not to saye then, what is this
or that? For he hath made all thynges
to do good vnto man. His blessynge ouer-
flowe all erthe ouer as the streame, and moysture
the erthe lyke a floude of water. Like as
he maketh the water for drought, so shall
hys wrath fall vpon the heathen. E

℣ His wayes are playne and ryghte Osee.14.b
vnto the Just, but the vngodly stomble at Rom.9.d.

S.j. them

theym. For the good, are good thynges created from the begynnynge, and euell thynges for the vngodly. ℣ All thynges Eccle.29.c necessarye for the lyfe of man are created from the begynnynge: water, fyre, yron, and salte, meel, wheate, and hony, mylke, and wyne, oyle, and clothynge. ℣ All these 2.Ti.4.c thynges are created for the best to the faythfull: But to the vngodly shall all these thynges be turned to the hurte and harme. There be spirytes that are created for vengeaunce, and in theyr rygorousnes haue they fastened theyr tormentes. ℣ In Wat.15.d the tyme of the ende they shall poure out theyr strengthe, and pacifye the wrath of hym that made them. ℣ Fyre, hayle, hon- Eccle.39.b ger and deathall these thynges are created for vengeaunce.

The teeth of wylde noysome beastes, the Scorpions, Serpentes: and the swerde are created also for vengeaunce, to the destruccyon of the vngodly. They shall be glad to do hys Commaundementes: and when nede is, they shalbe redy vpon earth and when theyr houre is come, they shall not ouerpasse the commaundements of the Lorde.

F Therfore haue I taken a good corage vnto me from the begynnynge, & thought to put these thynges in wrytynge, and to Gene.1.b. leaue them behynde me. ℣ All the workes of the Lorde are good, and he geueth euery one in due season, and when nede is so that a man nede not to saye: Thys is

nought

house then that. For in due season they are all pleasaunte and good: And therfore prayse the Lorde with whole herte and mouthe, and geue thankes vnto hys name.

Many myseryes lyghte in a mans lyfe. All thynges passe awaye, but a fyrme and stable fayth remayneth. Of the blessynge of the ryghteous, and prerogatyue of the feare of God.

CAPI. XL.

A GREATE trauayle is created for all men, and an heuy yoke vpon the chyldren of Adam from the daye that they go oute of theyr mothers wombe, tyll they be buryed in (the earth) the mother of all thynges: namely, theyr thoughtes and ymaginacions, feare of the herte, counceill, meditacyons, longynge and desyre, the daye of death: from the tyrest that sytteth vpon the glorious seate, vnto the lowest and meke symple vpon the earth: from him that is gorgiously arayed and weareth a crowne, vnto him that is, but homely and symply clothed. There is nothynge but wrath, zeale, feare, fumesse, vnquyetnesse, and feare of death, rygorous, anger, and stryfe. And in the nyghte when one shulde rest and sleape vpon hys bedde, the sleape chaungeth hys vnderstandynge and knowledge.

A lytle

A lytle or nothynge is his rest, in the slepe as well as in the daye of laboure.

He feareth and is disquyeted in the vision of his herte, as one that renneth out of a battayle: and in the tyme of helth he awaketh and maruayleth that the feare was nothynge: Suche thynges happen vnto all fleshe, both man and beaste: but seuen folde to the vngodlye. Moreouer death, bloudshedynge, stryfe, and swearde oppressyon, honger, destruccyon, and punyshement: ✠ these thynges are all created agaynste the vngodly, and for theyr sakes came the floude also. ✠ All that is of the earth, shall turne to earth agayne: and all waters ebbe agayne into the see. All bribes and vnryghtuousnesse shall be put awaye, but faythfulnesse and trueth shall endure for euer. The substaunce and goodes of the vngodly shall be dryed vp: and shrunke awaye as a water floude, and they shal make a sounde like a great thonder in the rayne.

Lyke as the Righteous reioyseth when he openeth his hande, so shall the transgressours be fayne, when theyr goodes vanysshe and consume awaye. ✠ The chyldren of the vngodly shal not obtayne many braunches: and the vncleane rootes vpon the hye rockes shall be rooted out before the grasse by the water side and vpon the ryuer bankes.

Frendlynesse and lyberalytie in the increase and blessynge of God, is lyke a paradyse

B

Eccle.39.e

Gene.7.d and.viij.d.

C

Eccle.xli.d

radyse and gardeyne of pleasure: suche mercye also and kyndnesse endureth for ever. ¶ To laboure and to be content with that a man hath: is a swete pleasaunt lyfe and that is to fynde a treasure aboue all treasures. To begette chyldren and to repaier the cytie, maketh a perpetual name but an honest woman is more worth then they both. Wyne and mynstrelsye reioyse the hert, but the loue of wysdom is aboue them both. l. Ti. vi. b. Phil. iiij. b

Pypynge and harpynge make a swete noyse, but a frendly tonge goeth beyonde them both. Thyne eye desyreth fauoure and bewtie, but a grene sede tyme, rather then they both. A frende and company come togeither at opportunytye, but aboue theym both is a wyfe that agreeth with her husbande. One brother helpeth an other in the tyme of trouble: but almes shall delyuer more then they both. Golde and syluer fasten the fete, but a good counsell is more pleasaunte then they both. Temporall substaunce and strength lyfte vp the mynde: but the feare of the Lorde more then they bothe. The feare of the Lorde wanteth nothynge, and nedeth no helpe. The feare of the Lorde is a pleasaunt gardeyne of blessynge, and nothyng is bewtyfull as it is. My sonne, leade not a beggers lyfe, for better it were to dye then to begge. Who so loketh to an other mannes table, taketh no thought for his owne lyuynge: howe to vpholde his D

lyfe

fyre, for he fedeth hym selfe with other mens meate. But a wyse and well nurtoured man wyll be ware therof. Beggyng is swete in the mouth of the vnshamefast/ but in his belly there burneth a fyre.

¶: Of the remembraunce of deathe. Death is not to be feared. A curse vpon them that forsake the lawe of God. Good name and fame. An exhortacyon to geue hede vnto wysdome. Of what thynges a man ought to be ashamed.

CAPI. XLI.

A O DEATH, howe bytter is the remembraunce of the, to a man that seketh rest and comfort in his substaunce and ryches, vnto the man that hath nothyng to vexe hym, and that hath prosperytie in all thynges, yee vnto hym that yet is able to receyue meate. O death howe acceptable and good is thy Judgement vnto the nedefull, & vnto hym whose strength fayleth, and that is nowe in hys laste age, and that is all thynges is full of crye and fearefulnesse: vnto hym also that is in dispayer, and hath no hope nor pacyence. Be not thou afrayde of deathe: remember them that haue bene before the and that come after the. This is the Judgement of the Lorde ouer all flesshe. ✠ And why woldest thou be agaynste this pleasure of the Lorde? Whether it be ten, an hun

Gene. 3. d.

an hundreth, or a thousande yeres: deathe
asketh not howe longe one hath lyued.
The children of the vngodly are abho-
mynable chyldrenne, and so are they that
kepe company with the vngodly. ✠ The Ecclꝛ.xl.c.
inherytaunce of vngodly chyldrenne shall
come to naught, and theyr posteryte shall
haue perpetuall shame and confusyon.
The chyldren complayne of an vngodlye
father: and whyrefor his sake they are re-
buked and despysed. Wo be vnto you,
(O ye vngodly) whiche haue forsaken the
lawe of the hyest God: yf ye be borne, ye
shall be borne to cursynge, yf ye dye, the
curse shall be youre porcyon.
✠ All that is of the earthe, shall turne Ecclꝛ.xl.d
to earth agayne: so go the vngoly also out
of the curse into destruccyon. The sorowe
of men is in theyr bodye: but the name of
the vngodly shall be put out. ✠ Laboure Ecclꝛ.xli.a
to get the a good name, for that shall con-
tynue surer by the then a thousande great
treasures of golde. A good lyfe hath a
nombre of dayes, but a good name endu-
reth euer.
✠ My chyldrenne, kepe wysdome in C
peace: for wysdom that is hyd and a trea- Ecclꝛ.xx.d
sure that is not sene, what profyte is in
them both? A man that hydeth his folyshe
nes, is better then a man that hydeth hys
wysdome. Therfore be ye ashamed at my
wordes: for it is not good, in all thynges,
and alwaye to be ashamed. True fayth
must proue and measure it.

Be ashas

Be ashamed of whoredome, before fa-
ther and mother: Be ashamed of lesynge,
before the prynce and men of auctorytie:
Of synne, before the Judge and Ruler.
Of offence, before the Congregacyon and
people: Of vnrygh twousnes: before a com-
panyon and frende: Of theefte, before thy
1 Roma.i.b. neyghbours. ✠ Be for the truth of God
and his couenaunt, be not ashamed ther-
of. Be ashamed to lye with thyne elbowes
vpon the breade: Be ashamed to loke v-
pon harlottes: Be ashamed to turne a-
waye thy face from thy frende: Be asha-
med to take and not to geue: Be ashamed
also to loke vpon an other mans wyfe: and
to make many fryfynge wordes with her
mayden, or to stande by her bedde syde.
Be ashamed to vpbrayde thy frende: whi
thou geuest any thynge, calle hym not to
the reckyng withall.

Secretes maye not be opened. The
lawe of God must be taught. A daughter.
A woman. God knoweth all thynges, yea
euen the secretes of the herte.

CAPI. XLII.

A REHEARSE not a thynge
twise, and disclose not the wordes
that thou hast hearde in secrete.
Be shamefast and well mannered in dede,
so shall euery man fauoure the. Of these
thynges be not thou ashamed, and accept
no per

no personne to offende. Namely, of these thynges be not ashamed: Of the lawe of God, of the couenaunte, of Iudgemente: to brynge the vngodly from hys vngodlynes vnto ryghtuousnesse, and to make hym a good man: to deale faythfully with thy neyghboure and companyon, to destrybute the herytage vnto the frendes: to be dylygente to kepe trewe measure and weyghte: to be content, whether thou getest muche or lytell, to deale truely with temporall goodes in byenge and sellynge to brynge yche idlenne with dylygence, to correcte an euell seruaunt: to kepe that thyne is from an euel wyfe: to sette a locke where many handes are: what thou delyuerest and geuest oute to be kepte, to tell it, and to weye it: to wryte vp all thy receyuynge and receyuynge: to enfourme the vnlearned and vnwyse: Of the aged, that are iudged of the yonge. Yf thou be dylygent in these thynges, truely thou shalte be learned and wyse, and accepted of all men.

B

The daughter maketh the father to watche secretely: and the care lesse that he hath for her, keth a[w]aye hys sleape: yee in the youth, lest she shulde ou[t]growe hym: And when she hath an husbande, lest he shulde be hated: leest she shulde be defyled or rauyshed in her virginytie, or gotten with chylde in her fathers house (Or when she commeth to the man) lest she behaue her selfe not ryghte, or contynue

Eccle.26.b tynue vnfruytefull. ✠ Yf thy daughter be wanton, kepe her straytely, leest she cause thyne enemyes to laugh the to scorne and the whole Cytie to geue the an euell reporte, and so thou be tayne to heare thy
Eccle.25.c shame of euery man, and be confounded before all the people. ✠ Beholde not euery bodyes bewtye, and haue not muche dwellynge amonge wemen. For lyke as the wormе and moth commeth out of clothynge, ✠ so dothe wyckednesse come of
Gene.iij.d wemen.

C It is better to be with an euell man, then with a frendly wyfe that putteth one to shame and rebuke. I wyll remember the workes of the Lorde, and declare the thynge that I haue sene. In the wordes of the Lorde are his workes. The Sunne ouerloketh all thynges with hys shyne, and all hys workes are full of the clearenesse therof. Hath not the Lorde brought to passe, that hys Saynctes shulde tell out all his wonderous workes, whiche the Almyghtye Lorde hathe stablyshed? All thynges endure in his gloryе. He seketh out the grounde of the depe and the herte of men, and he knoweth all theyr imaginacyon and wysdome. For the Lorde knoweth all scyence, and he loketh in to the token of the tyme. He declareth the thynges that are paste and for to come, and discouereth thynges that are secrete.

D Job.42.a ✠ No thought maye escape hym, neyther maye any worde be hyd from hym.
Esa.xl.f

He hath

he hath garnyshed the hye excellent wor-
kes of his wysdome, and he is from euer-
lastynge to euerlastynge. Unto hym maye
nothynge be added neyther can he be mi-
nished, he hath no nede also of any mans
counceil. O howe amyable are all his wor-
kes, and as a sparke to loke vpon! They
lyue all, and endure for euer: and when
so euer nede is, they are all obedyent vn-
to hym. They are all double, one a-
gaynste an other: he hath made nothyng
that hath faute or blemyshe. ✠ He hath Deu. 32. 8
stablyshed the goodes of euery one, and
who maye be satisfyed with his glorye,
when he seyth it.

☞: The summe of the creacyon of the
workes of God.

CAPI. XLIII.

THE Glorye of the heyghte, is A
✠ the fayer and cleare Fyrma-
mente the bewtye of the heauen Psal. 8. a.
is hys gloryous clearenesse. The Sunne
when it appeareth, declareth the daye in
the goynge out of it, a marueylous worke
of the hyeste. At noone it burneth the
earth, and who maye abyde for the heate
therof? Who so kepeth an ouen when
it hote, thre tymes more doth the sunne
burne vpon the mountaynes, when it bre-
theth out the fyrye beames and shyneth
with the bryghtnesse of it, it blyndeth the
eyes. Great is the lorde that made it, & in

his commaundement he causeth it to re-
Gene. i b. haste. The Woone also is in all, and
at conuenient season it sheweth the tymes
Ecc. xlij. a. and is a token of the tyme. ℣ The token
of the solempne feaste, is taken of the
Woone, a lyghte that minysheth and en-
creaseth agayne. The Woneth is called
after the Woone, it groweth wonderously
in her chaungynge.

B The armye of heauen also is in the
heygth in the fyrmamente of heuen it ge-
ueth a cleare and glorious lyghte. This
is the clerenesse of the Starres, the bew-
tyfull apparell of heauen, the apparell
that the Lorde lyghteneth in the heygth.
In hys holy worde they contynue in theyr
ordre, and not one of them fayleth in hys
Gene. xv. d watche. ℣ Loke vpon the rayne bowe,
and prayse hym that made it, very bew-
tyfull is it in hys lyghte. He compasseth
the heauen about with his clerenesse and
glorye, the handes of the hyest haue ben-
ded it. Thorowe his commaundemente
he maketh the snowe to fall, and the thon-
der of hys iudgement to smyte hastely.
Thorowe hys commaundement the trea-
sures are opened, and the cloudes flee as
the foules. In hys power hath he streng-
thened the cloudes, and broken the hayle
stones.

The mountaynes melte at the syghte
of hym, the wynde bloweth accordyng to
his wyll. The sounde of his thonder bea-
teth the earthe, and so doth the storme of
the

the North: the whyrle wynde also lyghteth downe as a fethered foule, casteth oute: and spreadeth the snowe abrode: and as the grethoppers that destroye all, so falleth it downe. The eye marueyleth at the bewtie of the whytenesse therof, and the herte is afrayde at the rayne of it. He powreth out the frost vpon earth, lyke salt and when it is frosen, it is as sharpe as the prycke of a thystle.

When the colde Northwynde bloweth harde Thyrsty" commeth of the water. C
He lyghteth downe vpon all the gatherynges together of water, and putteth on the waters as a brest plate. He deuoureth the mountaynes, and burneth the wylder-nesses, and loke what is grene, he pu:th it out lyke fyre. The medicyne of all these is, when a cloude commeth hastely: and when a dewe commeth vpon the heath, it shall be refreshed agayne.

In hys worde he stylleth the wynde, In hys counceil he setteth the depe, and (the Lorde) Iesus planted it. They that sayle ouer the see, tell of the perelles and harmes therof: and when we heare it with our eares, we m...rueyle ...erat. ...there be straunge wonderous worke..., d...ers ...ner of nyce beastes and whales fyshes. Through hym are all thynges sente r good order and perfourmed, and in hys worde all thynges endure. D

I speake moche, but I can not suffreyently attayne vnto it, for he hym selfe

onely is the perfeccyon of all woides.
We shulde prayse the Lorde after al our power, for he is greate in all hys workes. The Lorde is to be feared, yee very greate is he, ✠ and marueylous in hys power.
Psa.xcvia prayse the Lorde, and magnifye hym as moche as ye maye, yet doth he farre exceade all prayse. ✠ O magnifye hym
Psal.cvia with all yonr power, and labonre earnestly, yet are ye in no wyse able sufficiently to prayse hym. Who hath sene hym, that he myght tell vs? ✠ Who can mag-
Deute.v.c nifye hym so greately as he is? For there
Johñ.xxi. are hyd yet greater thynges then these be as for vs, we haue sene but fewe of hys workes. For the Lorde hath made all thynges, and geuen wysdome to suche as feare God.

¶: The prayse of certeyne holy men, Henoche, Noe, Abraham, Isaac, and Jacob.

CAPI. XLIIII.

ALBEIT vs commende the noble famous men, and the generacyon of oure fore elders and Fathers. Many more glorious actes hath the lorde done, and shewed hys greate power euer sence the begynnynge. The noble famous men raygned in theyr Kyngdomes, and bare excellent rule. In theyr wysdome and vnderstandynge, they folowed the councell
Exo.18.c. shewed in the Prophecyes. ✠ They led

the

the folke thoroweth the Councell and wyſ-
dome of the Scrybes of the people. Wyſe
ſentences are founde in theyre deſtruccy-
on. They ſought the ſwetneſſe and me-
lodye of Muſycke, and brought forth the
pleaſaunt ſonges in Scrypture. They
were ryche alſo, and coulde comforte and
pacifye thoſe that dwelt with them. All
theſe were very noble and honourable
men in theyr generacyons, and were well
reported of in theyr tymes. Theſe haue
lefte a name behynde them, ſo that theyr
prayſe ſhall alwaye be ſpoken of. After-
warde theare were ſome, whoſe remem-
braunce is gone. ✠ They came to naught Ec. vij.b.
and peryſhed, as thoughe they hadde ne-
uer bene: and became as though they had
neuer be borne, yee and theyr chyldren al-
ſo with them.

Neuertheleſſe theſe are louyng men, B
whoſe ryghteouſneſſe ſhall neuer be for-
gotten, but contynue by theyr poſterytie.
Theyr chyldrenne are an holy good hery-
tage: Theyr ſede endured faſte in the co-
uenaunte. For theyr ſake ſhall theyr
chyldren and ſede contynue for euer, and
theyr prayſe ſhall neuer be put downe.
Theyr bodyes are buryed in peace, but
theyr name lyueth for euermore. The
people can ſpeake of theyre wyſdomme
and the Congregacyon can ſhewe of theyr
prayſe. ✠ Enoche walked ryghte and Ec.49.c.
accepeably before the Lorde, Therfore Gene. v.c.
was he tranſlated for an example of a-

Ec. mendement

mendemente vnto the Generacyons.

Gene.6.a. and.7.8. ✠ Noe was a stedfaste and Ryghtuous man, and in the tyme of wrath he became a reconcilynge. Therfore was he lefte a remenaunt vnto the earthe, when the floude came. An euerlastynge couenaunt was made with hym, that all fleshe

Gene.ix.c. shulde ✠ perysshe no more with the water

Ge.xvij.a Abraham was a ✠ greate father of many people, in glorye there none lyke vnto hym. He kepte the lawe of the hyest, and came into a couenaunt with hym. He sette the couenaunt in hys flesshe, and

Gene.22.a when he ✠ was proued, he was founde faythfull. Therfore swore God vnto hym with an othe, that he wolde blesse all people in hys sede, that he wolde multiplye and increase hym as the dust of the earth and exalte hys sede as the Starres, yee and that hys sede shulde haue the possessyon, an inherytaunce of the lande from see to see, and from the ryuer vnto the borders of the worlde.

Ge.xxvi.a ✠ With Isaac dyd he stablysshe the same couenaunte, for Abraham hys fathers sake. Yee that gracyous blessynge and helth of all men, and couenaunt dyd he stablysshe with Isaac, and made it to rest vpon the heade of Jacob. He knewe hym ✠ in that he prospered hym so well

Ge.28.c. 29.30. Josue.18. and.19. and rychely, and gaue hym an herytage, and sundred his porcyon by it selfe, ✠ and parted it amonge the twelue Trybes. Mercyfull men broughte he out of hym,

whiche

whiche founde fauoure in the syght of all flesshe.

☞ The prayse of Moses, Aaron, and Phyneches.

CAPI. XLV.

MOSES ✠ beloued of God and men, whose remembraunce is in hye prayse: hym that the Lorde made lyke in the glorye of the Sayntes, and magnifyed hym, so that the enemyes stode in awe of hym, thorowe hys wordes he dyd greate wonders. He made hym greate in the syght of Kynges, gaue hym Commaundement before hys people, and shewed hym his glorious power. ✠ He stablyshedde hym with faythfulnesse and mekenesse, and chose hym out of all men. For he hearde his voyce, and he led hym in the darke cloude, ✠ and there he gaue hym the commaundementes, yee the lawe of lyfe and wysdome that he myght teach Jacob hys couenaunte, and Israel hys lawes. A Exo. 11.3. Actes.7.4 Nu. xij.3. Exo.xix.5

He chose Aaron his brother also out of the tribe of Leui, exalted hym: and made hym suche lyke. ✠ An euerlastinge couenaunt made with hym, and gaue hym the priesthode in the people. He made hym glorious in bewtyful araye, and clothed hym with the garmente of honoure. He put perfecte ioye vpon hym, and gyrded hym with strengthe. He decte hym with fyne clothes, and a tunycle, with an B Exo.28.2.

ouerbodye cote also and a gyrdle. Rounde about made he hym belles of golde, and
Exo. 28.f. that many: ¶ that when he went in, the sounde myght be heard: that they myght make a noyse in the Sanctuarye, and geue the people warnynge. The holy garmente was wroughte and broderde with golde, yelowe sylke and purple. And in the brest lappe there was a goodly worke, wherin was fastened lyghte and perfectenesse.

C ¶ Upon the same also theare was a
Exo. iiij. c. worke fastened, and set with costly precyous stones, all bounde with golde: and this he brought in hys mynystracyon. The stones were fastened for a remembraunce, after the nomber of the twelue Trybes of Israell. Upon his myter there was a plate of puer golde, a grauen ymage of holynesse, a famous and noble worke, garnyshed, and pleasaunt to loke vpon. Before hym were theare sene no sochefayer otna mentes, and these it behoued hym alwaye to vse: There myght none other but theym on, but onely hys chyldren and hys chyldres chyldren perpetually. ¶ Syre Pe fourmed he hys
Leui. 8.a burnt offeryngs two tymes. ¶ Moses fylled his handes, and anoynted hym with holy Oyle.

D This was nowe confyrmed hym with an euerlastyng couenaunt, and to his sede as the dayes of heauen, namely: that his chyldrenne shulde alwaye mynyster before hym

hym, and perfourme the office of the preesthode, and wysshe the people good in hys name. Before all men lyuinge chose he hym, that he shulde offer incence before the Lorde, and make odours for a swete sauoure and remembraunce, that he shulde reconcyle the people of the lorde with hym agayne. ℣ He gaue hym auctorytie also in hys Commaundementes, and in the Couenaunte, that he shulde teach Jacob the statutes and testimonyes and to enfourme Jsrael in hys lawe. Deu.17.d and.xxi.a. Mala.ij.a

E

℣ Therfore theare stode vp certayne agaynste hym, and had enuye at hym in the wyldernesse: namely, they that were of Dathan, and Abirams syde, and the furyous Congregacyon of Chore. This the Lorde sawe, and it displeased hym, and in hys wrathfull indignacyon were they consumed. A greate wonder dyd he vpon them, and consumed them with the fyre. Nu.6.a.

℣ Beside this, he made Aaron yet more honorable and glorious. He gaue hym an herytage, and parted the fyrste fruytes vnto hym. Nu.xvij.b

℣ Unto hym specyally he appoynted the breade for sustenaunce, (for the preestes dyd eate of the offrynges of the Lorde) this gaue he vnto hym and his sede. Exo.xxv.f. Leui.24.b

℣ Elles had he no herytage nor porcyon in the lande and with the people. For the Lorde hym selfe is hys porcyon and inherytaunce. Deu.xij.b and.xviij.f. Eze.44.b

The thirde noble and excellent man is Phinches the sone Eleazer, whiche plea-

so

fed the God of Israell, because he had the zeale and feare of the Lorde. For when the people were turned backe, he put hym selfe forth ryghte soone, and that with a good wyll, to pacifye the wrathe of the Lorde towarde Israell. Therfore was theare a couenaunte of peace made with hym, that he shulde be the principall amonge the ryghteous and the people, that he and hys posterytie shulde haue the office of the Preesthode for euer (Lyke as theare was made a couenaunte with Dauid of the Tribe of Juua, that from amonge his sonnes onely there shulde be a Kynge:) And that Aaron also and hys seede shulde be the herytage, to geue vs wysdome in oure herte, to Judge his people in ryghtuousnesse, that hys goodes shulde not come in to forgetfulnesse, and that hys honoure myghte endure for euer.

¶ The prayse of Josue, Caleb, and Samuell.

CAPI. XLVI.

Josue.xiiii
Nu.27.i
Deu.34.b
Josue.i.a.

A MANLY and valyaunt in battayle was Jesus the Sonne of Nane, whiche in steade of Moses the prophet was geuen to be captayne of the people, whiche accordynge vnto hys name was a greate sauyoure vnto the electe of God, to punysshe the ennemyes that rose vp agaynste Israell, that Israell myghte

captayne

optayne theyre inheritaunce. O howe greate, noble, and excellente was he when he lyfte vp hys hande, and drewe out hys swearde agaynste the Cytyes? Who stodde so manly before hym? For the Lorde hym selfe broughte in the ennemyes.

¶ Stode not the Sonne styll at hys commaundement, and one daye was as longe as two? He called vpon the hyest and moste myghtye, when the enemyes preassed vpon hym on euery syde: and the lorde hearde hym with the hayle stones. They smote the heythenesse people myghtely, and in fallyng downe: they slewe al the aduersaryes, so that the heathen knewe hys hoost, and all his defence, that the Lorde hym selfe fought agaynst them, for he followed vpon the myghtye men of them. Josue.x.c

¶ In the tyme of Moses also he and Caleb the sonne of Jephune, dyd a good worke, whiche stode agaynst the enemyes withheldc the people from synne, and styrred the wycked mournynge. ¶ And of syx hundreth thousande people of foote, they twoo were preserued, to bringe them in to the herytage, namely, a lande that flowerth with myll and hony. ¶ The Lorde gaue strengthe also vnto Caleb, whiche remayned with hym vnto his age so that he wente vp in to the hye places of the lande, and hys sede conquered the same for an herytage, that all the chyldrenne of Israell myghte see, howe good a thynge it is, to be obedyente vnto the B Nu.xiiij.a Nu.26.g. Josu.24.c

Lorde

Lorde. And the Iudges or Rulers (euery one after hys name) whose herte went not a whoryng, nor departed from the Lorde and that forsoke not the Lorde vnfaythfully, whose remembraunce hath a good reporte: Yee theyr bones florysshe out of theyr place, and theyr names shall neuer be chaunged (but honoure remayneth styll with the chyldren of those holy men.)

C Samuell the prophete beloued of the Lorde his God & ordeyned a Kynge and anoynted the Prynces ouer the people. 1.Re.x.a. and.xvi.b. In the lawe of the Lorde, he Iudged the congregacyon, and the Lorde had respect vnto Jacob. The Prophet was founde dylygente in hys faythfulneſſe, and he is knowen faythfull in his woordes. & he called vpon the Lorde the Almyghtye, when the enemyes preased vpon hym on euery syde, what tyme as he offered the sucking lambes. And the Lorde thondred from heauen and made hys voyce to be heard with a greate noyse. He discomfyted the Prynces of Tyre, and all the Rulers of the Philistynes. & Before his laste ende he made protestacyon in the syghte of the Lorde, and hys anoynted, that he toke neyther substaunce nor good of any man, no not so muche as a shoo, and no man myghte accuse hym. After this he tolde, that his ende was at hande and shewed the Kynge also his ende and death, and from the earth lyfte he vp his voyce in the prophecye, that the vngod-

lye

lye people shulde peryshe.

¶ : The prayse of Nathan, Dauyd and Salomon.

CAPI. XLVII.

AFTERVVARDE in the tyme of Kynge Dauyd, theare rose vp a prophete called Nathan: For lyke as the fatte is taken away from the offerynge, so was Dauyd chosen out of the hyldienne of Israell. A 2. Re. xii. a

He toke his pastyme with the Lyons and as with Kydde, and with Beares lyke as with lambes. 1. Re. 17.

¶ Slewe he not a Gyaunte when he was yet but yonge, and toke awaye the reuuke from hys people? What tyme as he toke the stone in hys hande, and smote downe the proude Goliath with the slynge. For he called vpon the hyeste Loide, whiche gaue hym strength in hys ryghte hande, so that he ouerthrewe the myghtye Gyaunte in the battayle, that he myght set vp the houne of his people agayen. B

¶ Thus brought he him to worshyp aboue all princes, and made hym to haue a good reporte in the prayse of the Loide that he shulde were a Crowne of glorye. 3. Re. 18. b

¶ For he destroyeth the enemyes on euery syde, roted out the Philystines hys aduersaryes, and brake theyre horne in sunder, lyke as it is broken yet this daye. 1. Re. v. b.

In all

In all hys workes he prayſed the hyeſt, and holyeſt, and aſcryued the honoure vnto hym. With hys whole herte dyd he prayſe the Lorde: and loued God that made hym. ❧ He ſette ſyngers alſo be-
2 Pa. 26 a fore the Aulter, and in theyr tune he made ſwete ſonges. He ordeyned to kepe the holy dayes worſhypfully, and that the ſo-lemphne feaſtes thorowe the whole yeare ſhulde be honorably holden, with pray-ſynge the name of the Lorde, and with ſyngynge by tymes in the mornyng in the
C Sanctuarye.

❧ The Lorde toke awaye hys ſynnes
4. Re. 12. d and exalted hys houne for euer. He gaue hym the couenaunt of the kyngdome, and
3. Re. 3. c. the trone of worſhyppe in Iſraell. ❧ Af-ter hym there roſe vp the wyſe Sonne cal-led Salomon, and for hys ſake he droue the enemyes awaye farre of. This Sa-lomon raygned with peace in hys tyme (for God gaue hym reſt from hys enne-myes on euery ſyde, that he myght buyld hym an houſe in hys name, and prepare the Sanctuarye for euer, lyke as he was well inſtructe in hys youthe, and fylled with wyſdome and vnderſtandynge, as it were with a water floude. He couered and fylled the whole lande with ſymily-tudes and wyſe prudent ſentences.
D

Hys name wente abrode in the Iles, becauſe of his peace he was beloued. All landes maruerled at hys ſonges, Pro-uerbes, ſymilytudes, and at hys peace,

and

and at the name of the Lorde GOD, whiche is called the God of Israell.

¶ He gathered golde as tyn, and he had as much siluer as leade. ¶ He was moued 3.Re.x.d.
in inordinate loue towarde wemen, & was 3.Re.xj.
ouercome in affeccyon. He stayned his ho-
nour and worshyp, yee his posterytie defy-
led he also, in bryngynge the wrath of the 3.Re.xj.a
lorde vpon his chyldren, and sorowe after
his toye, so that his kyngdome was deui-
ded, and Ephraim became an vnfaythful 2.Re.7.c.
and an vnconstant kingdom. ¶ Neuerthe-
lesse God forsoke not his mercye, neyther
was he vtterly destroyed: because of hys
worke that he shulde leaue him no poste
rytie. [illegible] the seede that came vpon E
hym which he loued, he brought it not vt-
terly to naught, but gaue yet a remnaunt
vnto Jacob, and a roote vnto Dauyd out
of hym. Thus rested Salomon with his
Fathers, and out of hys sede hee bee-
hynde hym a very foolyshnesse of the peo-
ple, and soche one as hadde no vnderstan-
dynge: ¶ euen, Roboam, whiche tour- 3.Re.xij.b
ned awaye the people thorowe hys coun-
cell, and Jeroboam the sonne of Nabat,
¶ whiche caused Israel to synne, and 3.Re.xij.d
shewed Ephraym the waye of vngodly-
nesse: In so mocheth that their synnes and
euyll dedes hadde the vpper hande so sore,
that at the laste they were driuen oute of
the lande for the same: Yee he soughte
out and broughte vp all wyckednesse, tyll
the vengeaunce came vpon them.

: The prayse of Elyah, Elizeus, Isai, Jeremy, and Ezay.

CAPI. XLVIII.

A THEN stode vp Elyah the
3.Re.17.a prophet as a fyre, and his worde
brente lyke a cresselte. He brought
an honger vpon them, and in his zeale he
made theym fewe in nomber. For they
myght not awaye with the Commaunde-
mentes of the Lorde. Thorowe the worde
of the Lorde he shutte the heauen, & and
3.Re.18.c thre tymes brought he the fyre downe.
4.Re.1.c. Thus became Elyah honourable in his
wonderous dedes. Who maye make
his prayse to be lyke hym? & One that
3.Re.17.c was deade rayled he vp from death, and
in the worde of the Lorde he brought hym
oute of the graue agayne. He caste
downe kynges and destroyed them, and
the honourable from theyr seate. Upon
the mounte Syna he hearde the punyshe-
ment, and vpon Horeb the Judgementes of
the vengeaunce. He prophecyed recom-
penlynge vnto Kynges, & and ordeyned
3.Re.xix.c prophetes after hym. He was taken
4.Re.ij.c. vp in the stourme of fyre, in a Charette of
horses of the Lorde. He was ordeyned in
the reprouynges in tyme to pacifye the
Luke.i.a. wrath of the Lorde, & to turne the her-
tes of the fathers vnto the chyldrene: and
to sette vp the Tribes of Jacob agayne.
Blessed were they that sawe the, and were
garnyshed

garnyshed in loue: for we lyue in lyfe: (but after death we shall haue no suche name.)

¶ Elias was couered in the stoorme, but Eliyzeus was fylled with hys Spiryte. B

Whyle he lyued: he was afrayde of no prynce, and no man myght ouercome him 4. Re. 2. c. iiij. iiij.

Theare couide no worde disceyue hym, ¶ and after hys death his bodye prophecyed. ¶ He dyd wonders in his lyfe, and in deathe were hys workes marueylous. 4. Re. 13 d iiij. Re. b. 6. 7. 13.

For all this, the people amended not, neyther departed they frome theyr synnes, ¶ tyll they were caryed awaye prysoners out of the lande, and were scatred abrode in all countreys, so that of them there remayned but a very lytle people, & a prince vnto the house of Dauyd. Howbeit some of them dyd ryght, and some heaped vp vngodlyneise. 4. Re. 18. b

¶ Hezekias made hys Cytie stronge, C

conueyed water into it, digged thorow the stony rocke with yron, and made vp a well by the water syde. ¶ In his tyme came Sennacheryb vp, and sent Rabsakes, lyfte vp his hande agaynste Syon, and defyed them with great pryde. Then trymbled theyr hertes and handes, so that they sorowed lyke a woman trauayling in childe & they called vpon the Lorde, which is mercyful, and lyft vp theyr handes before hym. Immediatly the Lorde hearde them out of heuen: (he thought no more vpon theyr synnes, nor gaue them ouer to theyr enemyes) but deliuered them by ỹ hande 2 Pa. 32. B 4. Re. 18. c Esa. 36. a.

4.Re.xix.g of Esay. ℣ He smote the hoste of the Assyryans, and hys Aungell destroyed them. For Hezekyas had done the thynge that pleased the Lorde, and remayned stedfastly in the waye of Dauyd hys father, as Esay the greate and faythful Prophet in the syghte of God, had commaunded hym. ℣ In hys tyme the Sonne wente 4.Re.xx.b Esa.38.b. backwarde, and he lengthened the Kynges lyfe. With a ryght spiryte prophecyed he, what shulde come to passe at the laste, and to soche as were sorowfull in Syon he gaue consolacyon, wherewith they myght comforte themselues for euermore. He shewed thynges that were for to come and secrete, or euer they came to passe.

℣: Of Josyah, Hezechiah, Dauyd, Jeremye, Ezechyell, Zorobabell, Jesus, Nehemyah, Enoche, and Joseph.

CAPI. XLIX.

A THE remembraunce of ℣ Josias is lyke as when the Apotecarye maketh many precious swete smelynge thynges together. Hys remem- 4.Re.xxb and. xxiii. 2 Pa.34.g braunce shal be swete as hony in all mouthes, and as the playenge of Musyck at a bankette of wyne. He was appoynted to turne the people agayne, and to take awaye all abhominacyons of the vngodlye. He directed his herte vnto the Lorde and in the tyme of the vngodlye he set vp

the

the worshyppe of God agayne. All Kynges (excepte Dauyd, Hezechiah, and Josyah commytted wyckednesse, for euen the Kynges of Juda also forsoke the lawe of God. For they gaue theyr honoure vnto other, theyr honoure and worshyppe also to a straunge people.

Therfore, was the electe Cytie of the Sanctuarye brente with fyre, ✠ and the streates therof laye desolate and waste: in the lande of Jeremye, for they intreated hym euell, whiche neuertheles was a prophete ordeyne from his mothers wombe that he myght roote out, breake of, ✠ and destroye, and that he myght buylde vp, and plante agayne. ✠ Ezechyell sawe the glorye of the Lorde in a vision, which was shewed hym vpon the charette of the Cherubyns. For he thoughte vpon the ennemyes in the rayne, to do good vnto suche as hadde ordered theyr wayes a ryghte. And the bones of the twelue prophetes florysshed from out of theyr place, for they gaue comforte and consolacyon vnto Jacob, and deliuered theym faythfully. ✠ Howe shall we ..ayse Zorobabell, whiche was a ..ge in the ryghte hande.

B

4. Re. 25

Jere. 1. 2.

Eze. 1. 2.

Agg. 1. 2.
1. Es. 11. 2.
3. Es. 5. 2

✠ So was Jesus also the Sunne of Josedec: these men in theyr tymes buylded the house, and set vp the Sanctuary of the Lorde agayne, whiche was prepared for an euerlastynge worshyppe.

C

Agge. 1. 2.
and. 11. 2.

✠ And Nehemyas is alwaye to be com-

2. Es. 1. 2.
2. Es. 7. 2.

U 3. mended

mended, whiche set vp for vs the walles that were broken downe, made the portes and barres agayne, and buylded our hous-
Gene.v.c. Ec.xliiij.b Heb.xij.a. Gene.xlv.f 42.a.45.e ses of the newe. ℣ But vpon earthe is there no man created lyke Enoche, for he was taken vp from the earthe. ℣ And Joseph, whiche was Lorde of hys dig-nitenne, and the vpholder of hys people: his bones were coucred and kepte. Seth and Sem were in greate honoure amonge the people: and so was Adam aboue all the beastes, when he was created.

Of Symon the Sonne of Oniah.

CAPI. L.

A SYMON ℣ the Sonne of Onyas the hye preest, whiche in hys lyfe
2.Mac. xij.xiij. sette vp the house agayne, and in his dayes made faste the Temple. The heygth of the Temple also was founded of hym, the double buyldynge, and the hye walles of the Temple. In his dayes the welles of water flowed oute, and were exceadynge full as the see. He toke care for his people, and delyuered theym from destruccyon. He kepte hys Cytie and made it stronge, that it shulde not be be-seged. He dwelte in honoure and worshyp amonge hys people, and enlarged the en-traunce of the house, and the courte. He gaue lyghte as the mornynge Starre in the myddest of the Cloudes, and as the Moone when it is full. He shyned as the

Sunne

Sunne in the Temple of God, he is as bryghte as the rayne bowe in the fayer cloudes, and flouryſheth as the floures and Roſes in the ſpryngе of the yeare, and as lylyes by the ryuers of water: Lyke as the braunches vpon the mounte Libanus in the tyme of Sommer: as a fyre and in- ſence that is kyndled. Lyke as an whole ornamente of puer golde, ſet with all ma- ner of precyous ſtones, and as an Olyue tree that is fruteſull, and as a Cypres tre whiche groweth vp an hye.

When he putte on the garment of ho- noure, and was clothed with all bewtye: When he went to the holy Aulter, to gar- nyſhe the couerynge of the Sanctuarye, when he toke the portyons out of the Prie- ſtes handе, he him ſelfe ſtode by the herth of the Aulter, and hys brethrenne rounde aboute in order. As the braunches of Cedre tree vpon the mounte Li..nus, ſo ſtode they rounde aboute hym. And as the braunches of the Olyue tree, ſo ſtode all the Sonnes of Aaron in the glorye, and the Oblacyons of the Lorde in theyr handes, before all the Congregacyon of Iſraell. And that he myght ſuffycyently perfourme hys ſeruyce vpon the Aulter, and garnyſhe the cuerynge of the hyeſt GOD, he ſtrecched oute hys handе and toke of the drynkoffery ge, and pour- red in of the wyne: ſo he poured vpon the bottome of the Aulter a good ſmell vnto the hyeſt prynce. B

Then beganne the sonnes of Aaron to synge, and to blowe with trompettes, and to make a greate noyse, for a remembraunce, and prayse vnto the Lorde. Then were all the people afrayde, and fell downe to the earthe vpon theyr faces, to worshyppe the Lorde theyr God, and to geue thankes to the Almyghtye GOD. They songe goodlye also with theyr voyces, so that there was a pleasaunte noyse in the greate house of the Lorde. And the people in theyr prayer: besoughte the Lorde the hyest, that he wolde be mercyfull, tyll the honoure of the Lorde were perfourmed.

C Thus ended they theyr mynystracyon and seruyce. Then wente he downe and stretched oute hys handes ouer the whole multytude of the people of Israell, that they shulde geue prayse and thankes out of theyr lyppes vnto the Lorde, and to reioyse in hys name. He beganne yet once also to praye: that he myght openly shewe the thankes geuynge before the hyeste, namely thus: O geue prayse and thankes (ye all) vnto the Lorde our God, which hath euer done noble and greate thynges whiche hathe increased oure dayes from our mothers wombe, and dealte with vs accordynge to hys mercye; that he wyll geue vs the ioyfulnesse of herte: and peace for oure tyme in Israell. Whiche faythfully keperh hys mercye for vs euermore, and alwaye delyuereth vs in due season.

There

There be two maner of people that I abhoure from my herte: as for the thyrde, whome I hate, it is no people. They that syt vpon the mountayne of Samaria, the Philystynes, and the foolyshe people that dwell in Sichimis. D

I Jesus the Sonne of Syrache Eleazarus of Jerusalem, haue tokenned vp these informacyons and documentes of wysdomme and vnderstandynge in thys boke, and poured out the wysdome of my herte. Blessed is he that exercyseth hym selfe therin, and who so taketh soche to herte, shall be wyse for euer. Yf he do these thynges, he shall be stronge in all. For the lyght of the Lorde, leadeth hym.

The prayse of Jesus the Sonne of Syrache.

CAPI. LI.

I VVYLL thanke the, O Lorde, and Kynge, and prayse the O God my Sauyoure. I wyll yelde prayse vnto thy name, for thou arte my Defender and helper, and haste preserued my bodye from destruccyon, from the snare of trayterous tonges, and from the lyppes that are occupyed with lyes. A

Thou haste bene my helper, from soche

ste stode vp agaynste me, and haste delyuered me after the multytude of thy mercye, and for thy holy names sake.

Thou haste delyuered me frome the rearynge of them: that prepared them selues to deuoure me, oute of the handes of soche as soughte after my lyfe: from the multytude of them that troubled me, and wente aboute to sette fyre vpon me on euerye syde, so that I am not brente in the myddest of the fyre: From the depe of hell, from an vncleane tonge, from lyenge wordes, from the wycked kyng, and from an vnryghtuous tonge. My soule shall prayse the Lorde vnto deathe, for my lyfe drewe nye vnto hell dounwarde.

They compalled me rounde aboute on euerye syde, and theare was no man to helpe me. I loked aboute me, yf there were any man that wolde socoure me: but theare was none. Then thought I vpon thy mercye, O LORDE, and vpon thy Actes that thou haste done euer of olde: namely, that thou delyuereste soche as putte theyre truste in the, and ryddeste theym oute of the handes of the heathen:

Thus lyfte I vp my prayer frome the earth, and prayde for delyueraunce from deathe. I called vpon the LORDE: the Father of my Lorde, that he wolde not leaue me withoute helpe, in the daye of my trouble, and in the tyme of the proude: I wyll prayse thy name con-

tynually

tinually, yeldynge honoure, and thancke vnto it, and to my prayer was heard.
Thou sauedst me from destruccyon, and deliueredest me frome the vnrygheuous tyme. Therfore wyll I a knowledge and prayse the, and magnifye thy name, O LORDE.

C When I was yet but yonge, or euer I wente astraye, I desyred wysdome openly in my prayer. I came therfore before the Temple, and sought her vnto the laste. Then florysshed she vnto me, as a grape that is soone rype. My herte reioyced in her, then wente my foote the ryght waye, yee from youthe vp, sought I after her: I bowed downe myne eare and receiued her I founde me moche wysdome, and prospered greatly in her. Therfore wyll I ascrybe the glorye vnto hym, that geueth me wysdom: for I am aduysed to do therafter.

I wyll be gelous e to cleaue vnto the thynge that is good, so shall I not be confounded. My Soule hath wrestled with her, and I haue bene dylygent to be occupyed in her. I lyfte vp myne handes on hye, then was my Soul lyghtened thorowe wysdome, that I knoledged my foolyshnes. I ordered my soule, after her, she and I were one herte from the begynnyng and I founde her in clennesse. And therfore shall I not be forsaken.

D My herte longed after her, and I gat a good treasure. Thorowe her the Lorde hath

hath geuen me a newe tonge, where with
Ecclu.li. I wyll prayse hym. ✠ O come vnto me
ye vnlearned, and dwell in the house of
wysdomme, withdrawe not youre selues
frome her, but talke and commen of these
thynges, for youre Soules are very thyrs
stye. I opened my mouth, and spake.
O, come and bye wysdome withoute
money, bowe downe youre necke
vnder her yocke, and youre Soule
shall receyue wysdome. She
is harde at hande, and is
contente to be founde.
Beholde with youre
Eccle.vi.c eyes, ✠ howe
that I haue
had but
lytle labour, and yet haue founde moche
reaste. O receyue wysdome, and ye
shall haue plentuousnesse of syluer
and golde in possessyon. Lette
youre mynde reioyce in hys
mercye, and be not asha-
med of his prayse.
Worke hys
worke by
tymes, and he shall geue you
youre rewarde in due
tyme.

Here endeth the boke of Jesus / the Sonne of Sirache / which is called in Latine ECCLESIASTICUS.

FINIS huius libri.

Imprynted at London in Flete-strete/ by me Robert Redmã dwelling within the Temple Barre at the sygne of the George nert vnto Saynte Dunstanes church

ANNO DOMINI;

M.DDDDD

XL.